CONTENTS AND INDEX TO VOL. XXVII GO WITH THIS NUMBER

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# Ecclesiastical Review

*A Monthly Publication for the Clergy*
*Cum Approbatione Superiorum*

## CONTENTS

GOD IN US . . . . . 591

CARENTIA OVARIORUM EST IMPEDIMENTUM DIRIMENS MATR MON UM . . 609
The Rev. N. CASACCA, O.S.A., Villanova College, Pa.

PRIESTLY MINISTRATION IN VARIOUS DISEASES ACCOMPANIED BY COMA. 618
The Rev. ALFRED MANNING MULLIGAN, Birmingham, England.

FROM FATHER SHEEHAN'S LITERARY WORKSHOP.—"UNDER THE CEDARS AND THE STARS" . . . . . 629

THE FIRST BISHOP OF JERUSALEM AS A MODERN DOCTOR . . . . . 637

CONTENTS CONTINUED INSIDE.

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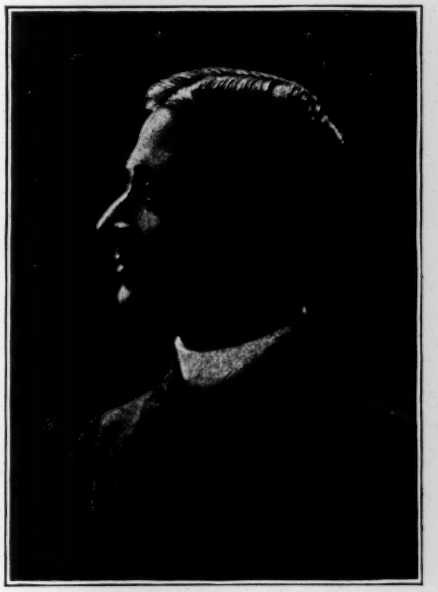
**Pope Leo XIII**

English Translation on opposite pages

Illustrated with Copious Literary and Historical Notes by

**The Rev. H. T. Henry**

Lit.D. (University of Pennsylvania); Prof. English Literature at Overbrook Seminary



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# Opinions of the Press in England and America

The London Spectator, October 11, 1902, in a three-column review of the work, in which the critic pays high tribute to the scholarship and beauty of Leo's poetry, says:—

We are indebted to Mr. Henry for collecting and presenting the Pope's poems in this form for the English reader. The volume is daintily got up and turned out. And the collection is a very interesting one, and, as he very fairly says, "interesting because of the sublime dignity of their author, if possible even more valuable as mirroring the genial, cultured, affectionate, devout soul of the man and priest."

Pope Leo XIII is indeed a notable and beautiful figure. His immense age, his frail frame, the pallor of his features contrasting with the lustre of the eyes through which the nimble Italian intellect and large soul still look so keenly, exactly become his unique throne.

The pieces are not all in Latin; some are Italian, especially the charades, as, for instance, one addressed to Sylvia, in which the Pope shows that he knows his Shakespeare. . . . His favorite author seems to be Horace. . . . What, we may ask, would have been the feelings of the complacent little Epicurean poet-critic at the court of Augustus if he had been told that some nineteen centuries after he had written the *Carmen Saeculare*, . . . the Pontifex Maximus sitting in Cæsar's place would address a wider Empire than Cæsar's in alcaics modelled on his own?

A Splendid Gift Book for the Holidays

The Month (London)

**the leading Catholic literary monthly in England, writes : —**

We heartily congratulate Father H. T. Henry upon the charming volume, attractive alike by its graceful translations and its perfect typography, in which he has sought to make the poetry of Leo XIII better known to his American countrymen. The selection seems to us judicious, the renderings are of much literary merit, and the notes printed at the end of the volume furnish all needful help for the due appreciation of the text. Altogether we could not wish to find the Holy Father's verses presented to English readers in a more engaging form. The variety of topics touched upon is surprising. Such versatility in one whom we might suppose to be absorbed by the duties and indescribable anxieties of his sublime office will be a revelation for many. Perhaps we can best illustrate both the range of the Holy Father's sympathies and the taste and skill of his latest translator, by transcribing from the pages before us the little poem written as recently as 1897, on occasion of the marriage of Alfonso Sterbini and Julia Pizzirani.

Concordi flagrant Alphonsus Iulia amore
Incenso a pueris : unde amor iste ? rogas.
Scilicet et simile ingenium, parilisque voluntas ;
Amborum inde ardens pectora cepit amor.
Religio et pietas aluere probataque virtus,
Ingenuusque animi candor et alma fides.
Vota ambo ingeminant ; affulget sidus amicum
E Pompeiana Virgine adauctus amor.
Quid iam plura petis ? lectos, dignosque iugali
Foedere sanctus amor quos bene iungat, habes.

Two hearts—twin altars—claim
A single love-lit flame ;
You ask me whence it came ?

Kindred in heart and soul—
Love silent on them stole
And gained complete control !

Sweeter its victory,
When virtue's laws decree
Inviolate loyalty !

At Mary's shrine they bow,
A mutual troth to vow
In love made holier now.

What more ? I end my lay,
Heaven's choicest gifts to pray
On this their wedding-day !

The Rev. JAMES P. TURNER, Editor of the American Catholic Quarterly Review, July, 1902, says:—

This is a dainty, scholarly, entertaining book. It is beautiful in face, and form, and substance. It sets before us, face to face, the Latin verses of the venerable head of the Church and the English translation of them by a loyal son and humble subject.

We shall not presume to speak of the literary merit of the originals or the translations; both are beyond question. The verses cover a period of time, beginning with 1822 and ending with 1900. The translator thus speaks of them:

"The Pope has been writing Latin verses ever since the year 1822, and has covered well-nigh all the fields of poetic endeavor. Stately odes, sparkling *jeux d'esprit*, charades, heroic hymns, familiar epigrams on and to his friends, quotations, inscriptions—a wealth of outpourings of head and heart. Interesting as all these are, because of the sublime dignity of the author, they become, if possible, even more valuable as mirroring the genial, cultured, affectionate, devout soul of the man and the priest. Among the many biographies already published, a volume of the Pope's verse, revealing in his own words the inner heart of the great Pontiff, might well seem indispensable.

"To the educated man who still retains some interest in the classic rhythms of his collegiate study, such a volume should appeal with special force, as it furnishes a splendid illustration of modern themes dressed out in the diction of Virgil and Horace. The Pope has used many metres—hexameters, pentameters, iambic dimeters, hendecasyllabics, Sapphics, Alcaics, the elegaic couplet, and Ambrosian quantitative stanzas.

"The poems are arranged chronologically, and thus become a versified commentary, as delightful as it is authentic, on the marvel of the Pope's life and labors. The volume contains an ample appendix and notes—historical, critical, exegetical."

The Irish Freeman's Journal (Dublin) writes of the translations:—

Dr. Henry has done his work well, and has also furnished admirable notes, which enhance the value of the English translations. The hymns and sonnets are most faithfully rendered, and the translator seems to have caught some of the Pontiff's own afflatus.

**REUBEN DAVENPORT**, writing an exhaustive critique of the volume in the (Philadelphia) Times (Literary Supplement, July 13, 1902), says of the Pope's merit as a poet :—

There is no doubt of his merit as a poet. It is genuine. He has written verses since 1822, when he was in his twelfth year, mostly in Latin, but sometimes in Italian. Whatever may be the criticism upon the depth or fulness of his poetic vein, there is no question that he gives to his thought very elegant expression ; that, in its form, it closely approaches the Horatian suavity and Homeric sonorousness. Occasionally, yet rarely, there is a touch of intense natural feeling.

---

**Of the Poems in the original, Mr. Davenport says :—**

As nearly all of them have been composed in Latin, scholars only have enjoyed them seriatim, as His Holiness, from time to time, has been pleased to allow the press to present them. In recent years a few have been translated into English, French, and other "barbarian" tongues. The most famous of all, and perhaps in poetic quality the best, is that "On Frugality and Long Life ; An Epistle to Fabricius Rufus," of which Andrew Lang has given a delightful version. This poem is a masterpiece of its kind, and reveals to us the human and sunny side of the Pope's personality, and also the Epicurean strain in his philosophy.

One is glad to find at the close a collection of inscriptions, embodying in epigrammatic deftness of phrase moral resolves and precepts.

---

**Regarding Dr. Henry's work, the critique is equally ready to recognize its superior merit :—**

The translation into English of the poems of Leo XIII was not a task lightly to be undertaken. The work performed by Professor H. T. Henry, of Overbrook Seminary, in the volume just issued, is meritorious. In some of its parts it is indeed all that could be wished for. . . . Only a poet should ever set himself to the translation of poetry. In fact, in the strictest sense, there is no such thing as the translation of poetry. There is, instead, the transfusion of poetry into equivalent, although not always exactly corresponding expression. But in this fine volume we are happy in the possession of many true reflections of the original poems.

The Independent (New York) September 18, 1902, writes :—

This handsome volume, in which we have gathered together all his Latin poems, beginning with one written in his twelfth year, will gratify a natural curiosity on the part of scholars. It cannot be said that these poems are marked by any remarkable original thoughts; they are simply the recreations of a man of profound and exquisite culture, the kind of recreations that occupied the leisure of poets like Milton and Gray and of statesmen like Wellesley and Gladstone; but the Pope says old things often in a new way, and his verses never fall short of that technical perfection which is the peculiar charm, the quality without which it has no *raison d'être*, of Latin verse.

We have here stately odes, light epigrams, heroic hymns, quatrains, inscriptions, modern themes dressed out in the diction of Horace and Virgil, and all showing a notable command of every sort of metrical form: hexameter, pentameter, iambic dimeter, Sapphic, alcaic, the elegiac couplet and the Ambrosian stanza. In one respect the most interesting verses are those written by the Pope before he came of age, for it is always interesting to discover in the youth of great men the germs of the qualities which are to develop in their after years. So it is pleasant to read these relics of the time when Leo felt the first thrills of that passionate love for the classical languages and literature which has no doubt been largely the making of his intellectual fortune.

Dr. Henry's translations are admirable. They not only help the reader to appreciate the esthetic value of the originals, but they yield of themselves a real pleasure through the graces of the style and the manifestation of a perfect harmony between author and translator. The notes, besides being of considerable critical value, supply us with interesting information about the times, seasons and circumstances which gave rise to the various portions of the book. . . .

The (Liverpool) Catholic Times, July 4, 1902, writes in particular of the English translation by Dr. Henry:—

We cannot speak too highly of the skill and ability the translator has devoted to his task. True, "Poeta nascitur non fit," and it must be acknowledged that the real poetic afflatus has not been vouchsafed to him. But he possesses everything else that could contribute to the success of the work he took in hand. He is scholarly, without being pretentious, and not only are his translations both from the Latin and the Italian good, but his notes, whether at the foot of the page or at the end of the book, are full of accurate information. Their value is enhanced by references to passages in the productions of the best English poets, with which the translator is evidently very familiar. We feel quite sure that the work will be welcomed by the public on both sides of the Atlantic, especially by those who wish to get a good glimpse of a phase of the Pope's moods when he surrenders himself to the inspiration of the muse. In truth the poems enable the reader to obtain a considerable knowledge of his character. They present him to us as a man fond of culture, keenly alive to the beauties of the Latin classics, and, above all, as one permeated through out life, if we may use the expression, by the spirit of religious reverence.

MR. A. T. QUILLER-COUCH, in an exhaustive review covering two columns of the (London) Daily News, August 4, 1902, comments on the high quality of the original and quotes different instances of Dr. Henry's translation, of which, speaking in general terms, he says:—

This (quoting Mr. Henry's rendering of Leo's noble alcaic stanzas on the Opening Century)—which may stand for a fair taste of the translator's quality—is commendably terse and vivacious, if a little free. On the whole, one cannot quarrel with the renderings—they probably give the reader who is not a Latinist as good a notion as the conditions allow; and I can well believe Mr. Henry has enjoyed his labor.

one of the leading literary organs of England, writes under the caption of

## AN ECCLESIASTICAL HORACE

This handsome volume should win more than a perfunctory *success d'estime* from those who reverence the person, if not the office, of its venerable author. Pope Leo might have won for himself a place among nineteenth-century poets on his own merits, had not the Church marked him out for her own. As early as 1822 the Pope embarked on his long poetic voyage with an immature but suggestive dedication to a friend; his latest achievement—a Christmas Eve Reverie, written in 1901—shows the ripe fruits of accumulated experience as well as the ease of expression that comes from long practice in the art of versification. Perhaps his best-known poem is the Ode on the Opening Century, which has been translated into English by Mr. Andrew Lang and Mr. Francis Thompson, and into almost every European language. It is modelled on Horace, and opens thus:

Cultrix bonarum nobilis artium
Decedit oetas; publica commoda,
Viresque naturae retectas,
Quisquis avet, memoret canendo.

Mr. Henry shows his capabilities as translator by the following accurate rendering:

A noble nurse of all the arts,
The Age departs:
Let who will sing the truths it taught,
The marvels wrought.

Elsewhere, he is singularly successful in the difficult task of preserving the oft-times rugged metre with the sense of the original. The notes at the end are all that they should be—terse, clear, well-balanced, and to the point. The book as a whole can be cordially recommended.

EVERY STUDENT OF LATIN SHOULD POSSESS HIMSELF OF THIS HANDSOME VOLUME.

The North American (Philadelphia)

**Oct. 12, 1902, devotes a full page to the review of this volume. Of the exceptional treasures contained in the present collection the writer says:—**

That a part, at least, of the contents of the volume may be a surprise to the Pope is possible. He has made no effort himself to preserve his writings, hence it is altogether probable that many of the published poems have been rescued from oblivion by members of the Papal household, without the knowledge of His Holiness.

"Doubtless Pope Leo XIII has produced a vast amount of verse that has never seen the light," said his translator, Dr. Henry. "This verse represents his sleepless toil. Covering, as it does, a period of eighty years, it follows that the one hundred and fifty pages of Latin verse, translated, must be a small part of his writings."

## Quoting from the editor's preface, the writer goes on

"The basis of my volume is the first collection of poems of His Holiness, an Italian translation, which appeared in 1883. Ten years later the publisher issued a second edition, supplementing this later with poems resurrected from obsolete Latin and Italian reviews.

"With none of these did the American reading public become familiar. It was not until Andrew Lang translated the 'Epistola ad Fabricium,' and later the ode to 'The Opening Century,' that Americans generally became aware of the Pope's poetical attainments."

The Pilot (Boston)

*The Poems, Charades and Inscriptions of Pope Leo XIII*, including the revised compositions of his early life in chronological order, with English translation and notes, by the Rev. Hugh T. Henry, of St. Charles' Seminary, Overbrook, Pa., have been brought out in beautiful style by the Dolphin Press, of New York and Philadelphia.

**PROF. HORACE SPENCER FISK, of the Chicago University, reviews the volume in the Chicago Tribune October 12, 1902.**

Dr. Hugh T. Henry, of Philadelphia, a graduate from the University of Pennsylvania, has just finished his translation of the *Collected Poems, Charades and Inscriptions of Pope Leo XIII*, and to one who is only familiar with the fact that the present Pope is a writer of able, sympathetic, and comprehensive encyclicals, the book comes as a genuine surprise. Chronologically the volume covers eighty years of the Pope's life, and includes that "marvel of beauty, dignity, and earnestness"—the ode to "The Opening Century," written in the Pontiff's ninetieth year. The book is a strange illustration of a stranger fact, that the charm of Latin verse can yet abide side by side with the modern Italian in the cloisters of the Eternal City.

The reading public's first knowledge of the poetical attainments of Leo XIII was brought by Andrew Lang's translation of the "Epistola ad Fabricium," which was cabled to the New York *World* in 1897. Three years later Mr. Lang also translated the ode to "The Opening Century," and William Hayes Ward, editor of the *Independent*, moved by his admiration for the remarkable intellectual powers of the nonagenarian Pontiff, wrote a scholarly and spirited translation of the same ode. In fact, this particular poem has found a host of translators, and has appeared in many languages.

But even as far back as the year 1822, the Pope has been writing Latin verses, which included in their scope odes, charades, heroic hymns, familiar epigrams to his friends, quatrains, and inscriptions. Among the earliest of the songs is one written in 1830, which is strongly suggestive in its spirit of Milton's sonnet on his own blindness. . . .

The book illustrates many phases of the Pope's life, his inner feelings as a priest and Pontiff, his versatile fancy, and his technical mastery of a variety of metrical forms.

NO COLLEGE LIBRARY CAN BE COMPLETE WITHOUT THIS COLLECTION.

**THOMAS SERGEANT PERRY** makes a lengthy and appreciative review of the Pontiff's Poetical Works in the New York Times, August 2, 1902, in the course of which he says:—

It would be hard to find a more agreeable volume of its kind than that which Professor Henry has recently translated and annotated, giving us at the same time the original text. The Holy Father, Leo XIII, is a most accomplished master of Latin verse; he wields a most skillful pen with a tactful avoidance of that pedantry which is the frequent companion of modern Neo-Latin writers, and with a graceful facility that is most attractive and most rare. . . . The reserve enforced by writing in Latin, which, in literature, inclines to repression, to moderation, adds to the dignity of the poem. Latin, as we know it, is a sculptural language, laboriously hewn; its vividness is that of compression. It is fuller of implication than of expression. A good Latinist is calm, and the Pope is undeniably calm, though he may acquire his calmness from other sources.

One of the sources is a delightful sense of humor, which manifests itself continually. . . .

It is no wonder that Latin verse, full as it is of ancient charm, should survive in Rome. This book shows that the habit still thrives. What one notices, first of all, is the great ease with which the material is handled. The verse is not a foreign language, ingeniously controlled, but apparently a natural form of expression. What could be simpler and neater than the lines, In Petrum Penna?

"Fortunate senex, dulcis dum vita maneret,
Te candore animi, te pietate fide,
Aequabat nemo; laetis in rebus, in arctis
Delicium populi tu, bone pastor, eras."

It is a trifle perhaps, but it is a graceful trifle, and an attractive thing about the book is its simplicity; trifles are published alongside of serious compositions. One sees the man, the brother, the friend, as well as the Pope.

The poems are arranged chronologically, beginning with one written in 1822. It is not easy to recall another author whose work extends over eighty years.

These varying merits, and they are by no means all, must show the charm of the book. It possesses other qualities no less delightful. It abounds with manifestations of an attractive character, sympathetic, tender, humorous, and—what one does not always expect of a Pope—tolerant.

The editor has done his work well. The translations are commendable; few translations are as good as the originals, and these are not an exception. They are, however, good. The notes are excellent.

**September 13, 1902, in a thoughtful review of the volume, says, among other things in praise of it:—**

The Dolphin Press, New York-Philadelphia, has issued in a highly creditable manner a new volume of 335 pages, which is of much more than passing interest, and will probably attract the attention of students for centuries to come. This book is a collection of poems, charades, and inscriptions, by Pope Leo XIII, including the revised compositions of his early life in chronological order, with English translations and notes by the Rev. H. T. Henry, of Overbrook Seminary. The originals appear on the left-hand pages, and Father Henry's translations on the right-hand. Had a less skilled hand and sympathetic soul than Father Henry's essayed the task of translation, much of this peculiar value of the book would have been lost as regards a public not over-familiar with Latin poetry.

Father Henry has actually attained the signal distinction of surpassing, on one special occasion, by the delicacy of his rendering, Pope Leo's own delicate thought. On page 36, the lines on "Serafino Paradisi, pastor at Castello di S. Elena," loved of all for his blameless life and modest manner, end in the original as follows:

"Nam patriam dicet Paradisi in sede beatam,
Adscriptumque choris nomen *in angelicis*."

While the Pope has played gracefully upon the good priest's very heavenly name, Serafino Paradisi, by placing him in Paradise, and his name among the *angelic* choirs, Father Henry has even more happily written:

". . .Why, Paradise the land that claimeth him,
And you will find his name among the *Seraphim!*"

These are a few stray motes in the strong sunshine of a delightful book, to the charm of which the good binding and clear type, and the gray-tinted cover stamped with the Holy Father's cameo-likeness in relief, greatly conduce. The publishers are to be congratulated on the publication of this work, which is of course a classic; and Father Henry is to be congratulated on his successful accomplishment of his true labor of love. Catholics in America will rejoice that it is one of our own priests who has done this valuable service for the English-speaking peoples.

**LIDA ROSE McCABE, in an article in the October Bookman entitled "The First Complete English Edition of the Poems of Leo XIII," writes:—**

Aside from the fact that the *Collected Poems, Charades and Inscriptions of Pope Leo XIII*, translated and annotated by Dr. Hugh T. Henry, covers chronologically eighty years of the life of the august author, and includes probably a very rare curiosity in literature—that "marvel of beauty, dignity and earnestness"—the ode to "The Opening Century," written in the Pontiff's ninetieth year, it happily demonstrates that the ancient charm of Latin verse still survives in the Eternal City, as natural a form of expression as is the modern Italian tongue. Allowing that translation is powerless to preserve the aroma of the original, the editor has brought to this labor of love all that might be expected of a scholar reputed to be "one of the most eminent living translators of Latin verse."

The basis of Dr. Henry's volume is the first collected poems of His Holiness which appeared in 1883 (*Udine*). It was an Italian translation, edited by Professor Brunelli, of the University of Perugia, of which city Cardinal Pecci was Archbishop. Ten years later Brunelli published a second edition, which he supplemented in 1897 with poems resurrected from obsolete Latin and Italian reviews. The first English edition was published in this country in 1886. It was a translation of the Brunelli edition of three years previous, with the addition of a few later verses, the whole making about one-third of Dr. Henry's volume, which includes poems written as early as 1822. Subsequently there were scattered translations, . . . but without note or comment. It remained for Dr. Henry to complete and annotate the collection to date. The notes are not only a chronological record of the development of the Pope's muse, his versatile fancy, his marvellous life and labors, but they reflect, as do the verses, the inner heart of the man, the priest and the Pontiff.

The volume should be interesting to the student of verse, since the Pope employs most skilfully and felicitously many metres—hexameters, pentameters, iambics, dimeters, hendecasyllabics, Sapphics, alcaics, the elegiac couplet and Ambrosian quantitative stanzas.

The Philadelphia Record, **in an extended review of the book, lays stress upon Dr. Henry's rare poetical faculty, not simply as a translator, but as shown in his original compositions.**

To a Philadelphian belongs the honor of introducing to the public a collected edition of the poems of Pope Leo XIII. These poems, the original Latin or Italian text on one side of the page, the English translation on the other, have just been issued by Rev. Dr. Hugh T. Henry, the president of the Philadelphia Catholic High School. . . .

It is an axiom that it takes a poet to translate a poet. The following sonorous and stately lines show well Dr. Henry's poetical gifts:

NEWMAN AND MANNING.

Like they were as brother to brother,
Preaching no sermon they dared not do.
And see how at last the great All-Mother
Clasps now the one and again the other
Close to her breast; and the weary two
Slumber the long night through!

Ah, but they caught, in this world's truces,
More than a glimpse of God; and yet
Their hearts still fed with generous juices
Sinew and brain, for the commoner uses
Man makes of man, till with tears and sweat
The patient cheek be wet.

And yet they knew, with heart that despises,
The fading gloss and the falling dross:
Vain to them were earth's sweet surprises—
Love, wealth and fame: all the heart surmises
Worthy of gain they esteemed as loss,
If it led not to the Cross.

The Book Buyer **for October says:**

Dr. Henry, who is reputed "one of the most eminent of living translators of Latin verse," had from time to time translated fugitive verses of the Pope for publication in clerical reviews. . . .

This noteworthy volume, printed on extra fine paper, wide margins, and artistically bound in gray, with a medallion portrait of the august author in white vellum on the cover, is not only a credit to the bookmaker's art, but a fitting dress for the admirable contents. . . .

The poems are rich in the simple outpouring of the head and heart of probably the most potent factor in modern history.

Aside from its value to the student of verse—the Pope employs, with extraordinary grace and felicity, many metres—the volume cannot fail to interest the educated man, who still retains interest in the classic rhythms of his collegiate days; for, to quote the editor, "it is a pleasant illustration of modern themes in the diction of Virgil and Horace."

In the copious annotation may be traced the chronological development of the Pope's muse, together with much biographical data of general interest.

**FATHER MATTHEW RUSSELL, S.J.**, the genial editor of the *Irish Monthly*, and himself a poet of rare merit, as his several published collections of verse prove, writes in the pages of his periodical:—

We know of no more fitting relaxation of learned professor, no finer combination of literature and theology, than the admirable work done by Father Hugh Henry in the translation of sacred Latin lyrics of many kinds. These, however, are scattered over various periodicals; and our attention must now be confined to the splendid volume, just published very handsomely—a royal octavo on heavy antique paper with elegant binding—containing all the poems of Pope Leo XIII in the original languages (chiefly Latin), translations of the same, and notes and illustrations, sometimes of considerable length. . We have not yet been able to compare more than samples of Father Henry's versions with the originals which are given on the opposite pages; but our examination has already been minute enough to show that the American priest has executed his extremely difficult task with admirable fidelity and yet with a freshness of inspiration that makes these poems excellent as English poems, apart from their merit as translations. Very wisely in the table of contents figures are appended to various items which refer the reader to the notes. These are planned on a generous scale, and add greatly to the value of the work. The changes made by His Holiness in successive editions are carefully noted . . .

ALTOGETHER THIS DELIGHTFUL VOLUME IS A FINE ACHIEVEMENT AND A VERY NOTEWORTHY ADDITION TO OUR POETICAL LITERATURE.

The Public Ledger (Philadelphia) **July 3, 1902, gives the following eulogistic notice of the work and its editor:—**

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## CONTENTS—CONTINUED


ANALECTA:

E SACRA CONGREGATIONE INDULGENTIARUM

De Translatione Festorum relate ad Indulgentias . . . . . 650

E SACRA CONGREGATIONE INDICIS:

Decretum die 19 Augusti 1902 . . . . . 651

E SACRA POENITENTIARIA

Dubia circa Confessarios Regularium . . . . . 652

CONFERENCES:

Our Analecta—Roman Documents for the Month . . . . . 654
The Power of the Vicars-General . . . 654
Is the "Carentia Ovariorum" a Diriment Impediment? . . . . . 656
A Dedication. THE DOLPHIN. (*Miss Eleanor C. Donnelly*) . . . . . 656
"Gaudete" Sunday . . . . . 658
Color of the Vestments for "Gaudete" Sunday and Holy Innocents . . . 659
From my Sacred-Art Portfolio—St. Andrew; St. Francis Xavier; St. Lucy . . 661
The Pontifical Letter on the Study of the Sacred Scriptures . . . . . 668

ECCLESIASTICAL LIBRARY TABLE:

Sacred Scripture . . . . . 669

CRITICISMS AND NOTES:

JAMES: The Varieties of Religious Experience . . . . . 678
HERGENRÖTHER-KIRCH: Allgemeine Kirchengeschichte . . . . . 681
BROGLIE-PIAT: Religion et Critique . . . 683
SINGER: Summa Decretorum des Magister Rufinus . . . . . 684
HOLLAND: Twenty-five Plain Catholic Sermons . . . . . 685
HUTTON: Studies in the Lives of the Saints . . . . . 686
MERCIER: Ontologie ou Metaphysique Générale . . . . . 688
HAY-NEWTON: Readings on the Evolution of Religion . . . . . 690
GIHR: The Holy Sacrifice of the Mass . . 692
LA CLAVIÈRE-ELY: Saint Cajetan . . . 693
FINN-THIELE: The Wager of Gerald O'Rourke . . . . . 695
ELLIOTT: The Life of Jesus Christ . . . 695
MACCARTHY: Life of Blessed Emily Bicchieri . . . . . 696

LITERARY CHAT . . . . . 697

BOOKS RECEIVED . . . . . 700


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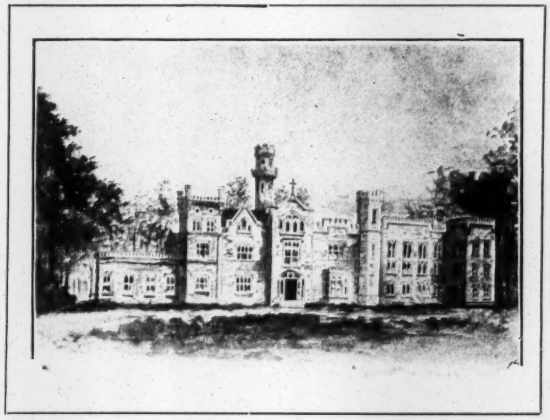

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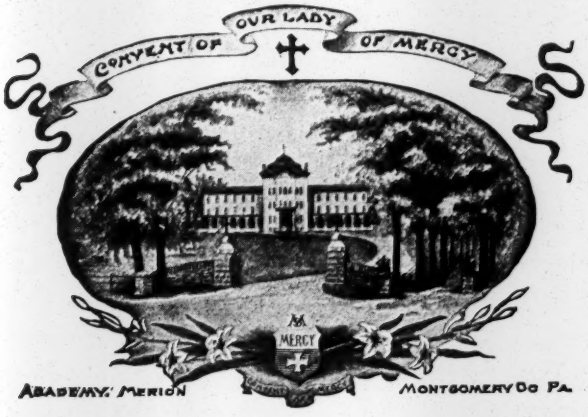


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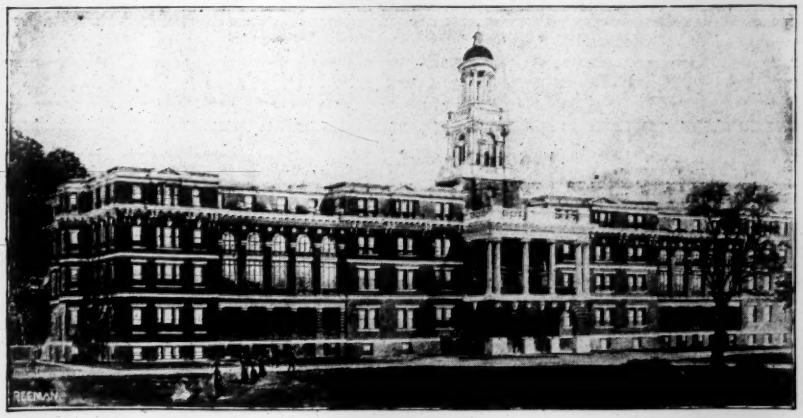

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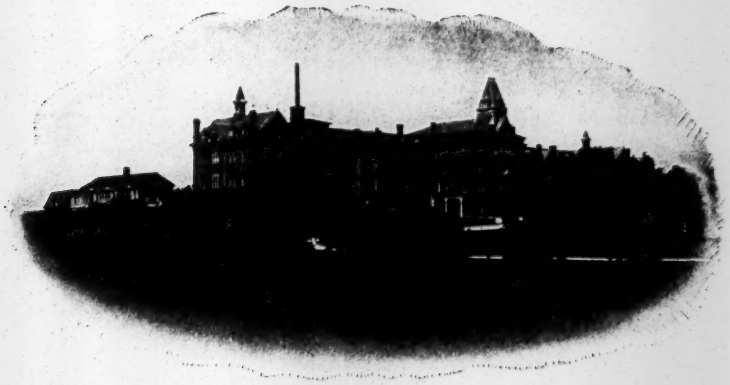

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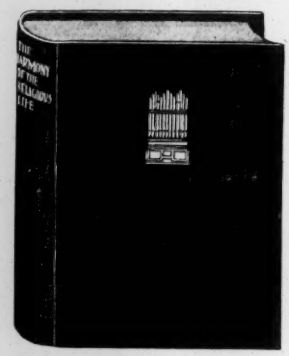

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# CONTENTS—VOL. XXVII.

## JULY.


PAGE

THE FIRST POPULAR ALMANAC—THE SHEPHERD'S CALENDAR. (Illustrated.) The Printing Press in the Service of the Church.—II.
The Rev. Herbert Thurston, S.J., London, England . . . . . 1

LIBRARIES AND "MAGNA PUERIS REVERENTIA."
W. F. P. Stockley, Esq., University of New Brunswick, Fredericton, N. B., Canada . . . . . 28

"EXTRA ECCLESIAM NULLA SALUS"
The Rev. Hugh Pope, O.P., Hawkesyard Priory, England . . . . 49

FATHER LUIS DE BARBASTRO. The Florida Martyr of the Sixteenth Century.
The Rev. L. A. Dutto, Mississippi City, Miss. . . . . 59

ECCLESIASTICAL CHRONOLOGY.
December 15, 1901, to June 15, 1902 . . . . . 71

ANALECTA:

EPISTOLA ENCYCLICA LEONIS PP. XIII DE SANCTISSIMA EUCHARISTIA . . . . . 80

CONFERENCES:

Our Analecta—Roman Documents for the Month . . . . . 94
Traps for the Clergy . . . . . 94
Their Prayers—A Guaranteed Article—Only Ten Dollars . . . . 98
Outside the Church No Salvation . . . . . 100
Methods of Truth Work . . . . . 101
The Furnishing of Westminster Cathedral . . . . . 103
American Research in Palestine . . . . . 104
A Poet on Dr. Henry's Presentation of the Papal Muse . . . . . 105

THE ECCLESIASTICAL LIBRARY TABLE . . . . . 105

CRITICISMS AND NOTES.

GENICOT: Casus Conscientiae . . . . . 106
LEHMKUHL: Casus Conscientiae . . . . . 106
HETTINGER: Timothy . . . . . 108
VAN DEN BERGHE: Ordo Missae . . . . . 109
PALLADINO: Mary our Mother . . . . . 109
HENRY: Poems of Pope Leo XIII . . . . . 110
MANN: Lives of the Popes of the Early Middle Ages . . . . . 111
EINSTEIN: The Italian Renaissance in England . . . . . 113

LITERARY CHAT . . . . . 115

RECENT POPULAR BOOKS . . . . . 121

BOOKS RECEIVED . . . . . 126

## AUGUST.

PAGE

THE SACRIFICIAL IDEA IN THE MASS.
The Very Rev. Alexander MacDonald, D.D., V.G., St. Francis Xavier's College, Antigonish, Nova Scotia, Canada . 129

MIRACLE PLAYS.
The Rev. W. R. Carson, Shefford, England . . . . . 141

FATHER LUIS DE BARBASTRO. The Florida Martyr of the Sixteenth Century.
The Rev. L. A. Dutto, Mississippi City, Miss. . . . . 160

RABBINICAL STUDIES.—III.
The Rev. W. H. Kent, O.S.C., London, England . . . . . 173

ANALECTA:
E SACRA POENITENTIARIA:
Religiosae, in communitate viventes, confiteri possunt cuilibet confessario pro utroque sexu adprobato, quando extra monasterium versantur . . . . . 185
E S. CONGREGATIONE RITUUM:
I. Praecepto satisfaciunt qui missam audiunt in capella fixa in navibus . . . . . 186
II. Electrica Illuminatio super Altari prohibita . . . . . 187
E SACRA CONGREGATIONE DE PROPAGANDA FIDE:
I. De Missae celebratione in Navibus . . . . . 187
II. Extractio Foetus Immaturi . . . . . 188
III. Dubium quoad Translationem Festi Sancti Titularis . . . 189
E S. CONGREGATIONE INDULGENTIARUM:
Conceduntur Indulg. piam infrascriptam jaculatoriam recitantibus . . . . . 190

CONFERENCES:
Our Analecta—Roman Documents for the Month . . . . . 192
The Provincial of the Dominicans and the Advertisement of the Purgatorian Society. (*The Very Rev. L. F. Kearney, O.P.*) . . . . . 193
Titular Feasts of our Churches . . . . . 194
"Catholic" Dances: Their Toleration and their Vaunted Publication (*C. P. B.*) . . . . . 195
The Immaculate Conception in Christian Art . . . . . 197
Mass Stipends by Testamentary Bequest . . . . . 201
Electric Lights in Churches . . . . . 203
The Friars Question . . . . . 205

SCIENCE.
The Incandescent Gas Mantle (*By the Rev. H. J. De Laak, S.J.*) . . 206
Items of Current Science . . . . . 212

CRITICISMS AND NOTES.
BELLORD: A New Catechism of Christian Doctrine and Practice . 222
KINOSITA: Past and Present of Japanese Commerce . . . . . 225
DUGGAN: The Eastern Question . . . . . 225
SPALDING: Religion, Agnosticism, and Education . . . . . 228
STEELE: The Convents of Great Britain . . . . . 229
BOYLE: Preaching, Catechising, and Clerical Life . . . . . 230
HENRY: Poems, Charades, and Inscriptions of Pope Leo XIII . . 231

LITERARY CHAT . . . . . 233

RECENT POPULAR BOOKS . . . . . 236

BOOKS RECEIVED . . . . . 239

## SEPTEMBER.

PAGE

"CATHOLIC" AND "ROMAN CATHOLIC" . . . . . 241
The Rev. H. G. Hughes, B.D., Shefford, England.

THE QUESTION OF A VOCATION TO A RELIGIOUS STATE . . 255
The Very Rev. William Stang, D.D., Providence, R. I.

CATHOLIC JOURNALISM AND THE FRIAR QUESTION . . . . . 266
The Rev. H. J. Heuser, Overbrook Seminary, Philadelphia, Pa.

PRIESTLY MINISTRATION IN CASES OF FEBRILE DISEASE AND DELIRIUM . . . . . 274
The Rev. Alfred Manning Mulligan, Birmingham, England.

WHAT ARE WE TO THINK OF MODERN SPIRITUALISM? . . 284
The Rev. Hugh Pope, O.P., Hawkesyard Priory, England.

ANALECTA:

E SACRA CONGREGATIONE RITUUM:
I. Dubia circa Missam de Requie . . . . . 301
II. Decretum diei 9 Maii 1897 de novendiali supplicatione in honorem Spiritus Sancti pro singulis annis . . . . 304
E SACRA CONGREGATIONE INDULGENTIARUM:
I. Conceduntur Indulg. recitantibus novam Coronam Spiritus Sancti . . . . . 306
II. Indulg. 50 dierum conceditur toties quoties recitantibus vers.: "Requiem aeternan dona eis, Domine, et lux perpetua luceat eis" . . . . . 310

CONFERENCES:

Our Analecta—Roman Documents for the Month . . . . . 312
A Complaint from Australia about Cathedraticum . . . . . 313
Illegality of the Associations Law in France . . . . . 317
Wanted Honest Builders (*By one who has been bitten*) . . . . 318
The Question of the Friars in the Philippines . . . . . 319
A Testamentary Promise . . . . . 320
The Pontifical Jubilee of Pope Leo XIII . . . . . 322
The French Government and the Religious Orders . . . . . 323

CRITICISMS AND NOTES.

TANQUEREY: Synopsis Theologiae Moralis et Pastoralis . . . . 329
EATON: A Book of Oratorios . . . . . 330
MEMBER OF SOC. FOR PSYCHICAL RESEARCH: The Dangers of Spiritualism . . . . . 333
JACKSON: From the Hearth to the Cloister in the Reign of Charles II 335
SIMPKINSON: A Relation of the Conference between William Laud and Mr. Fisher . . . . . 337
FAIRBAIRN: The Philosophy of the Christian Religion . . . . . 339
CARMICHAEL: Life of John Walter Walshe . . . . . 341

LITERARY CHAT . . . . . 343

RECENT POPULAR BOOKS . . . . . 346

BOOKS RECEIVED . . . . . 349

## OCTOBER.

PAGE

ROSMINI.
The Rev. T. B. Scannell, D.D., Folkestone, England . . . . . 351
BRIDGING THE GRAVE.
The Very Rev. Alexander MacDonald, D.D., St. Francis Xavier's College, Antigonish, Canada . . . . . 367
THE PRIEST AS A GUARDIAN OF PUBLIC MORALITY.
Amicus Cleri . . . . . 376
THE RATIONALE OF SAINT-WORSHIP.
The Rev. W. R. Carson, Shefford, England . . . . . 386
THEOLOGY, SCIENCE, AND IMAGINATION.
The Rev. Francis T. Lloyd, D.D., Oscott College, Birmingham, England . . . . . 397
ANALECTA:
E S. CONGREGATIONE RITUUM:
Confirmatio Cultus Sanctorum quorumdam Hiberniae . 411
E S. CONGREGATIONE S. POENITENTIARIAE:
De mentione aetatis superadultae pro obtinenda dispensatione matrimoniali . . . . . 413
E S. CONGREGATIONE INDULGENTIARUM:
I. Applicatio Indulgentiarum Ordini Praedicatorum concessarum ad animas defunctorum . . . . . 413
II. Extensio Indulgentiarum Ordini Praedicatorum concessarum ad Tertiarias in communitate viventes . . . . . 414
III. Sanatio pro invalida erectione stationum Viae Crucis a 1894 ad 1902 . . . . . 415
IV. Peractio Exercitii Viae Crucis in sacellis sororum religiosarum . . . . . 416
CONFERENCES:
Our Analecta . . . . . 417
The Symbolism of Westminster Abbey . . . . . 418
St. Maurice in Christian Iconography . . . . . 419
Celebration of Titular Offices in our Churches . . . . . 421
The Invocation: "Desire of the Eternal Hills" . . . . . 423
Obligation of Blessing the Cement of Portable Altars . . . . . 424
Restitution on the Part of a Confessor . . . . . 425
Publishing the Banns . . . . . 425
The Impediment "Mixtae Religionis" . . . . . 425
The "Recent Popular Books" Department for THE DOLPHIN . . 426
ECCLESIASTICAL LIBRARY TABLE.
Sacred Scripture . . . . . 427
Theology . . . . . 435
CRITICISMS AND NOTES.
GIGANOTTO: De Consummatione Sanctorum . . . . . 438
SABETTI-BARRETT: Compendium Theologiae Moralis . . . . . 439
OXFORD TUTORS: Contentio Veritatis . . . . . 440
ORBY SHIPLEY: Carmina Mariana . . . . . 443
MCDEVITT: The School Question . . . . . 445
HUTTON: The Soul in the Unseen World . . . . . 447
CARMICHAEL: The Lady Poverty . . . . . 449
ST. CYRES: François de Fénelon . . . . . 451
BRENTANO-HAGUE: Origin of the Knowledge of Right and Wrong 455
MURPHY: Priest's New Ritual . . . . . 456
CROFT: Account of Lisbon College . . . . . 456
LITERARY CHAT . . . . . 458
BOOKS RECEIVED . . . . . 460

## NOVEMBER.

PAGE

BRIDGING THE GRAVE. (Second Part.)
The Very Rev. Alexander MacDonald, D.D., St. Francis Xavier's College, Antigonish, N. S., Canada . . . . . 463

REQUIEM MASSES. Complete Legislation regarding Masses for the Dead.
S. L. E. . . . . 476

THE CONTEMPLATIVE LIFE. Vocation and Apostolate.
The Rev. Joseph McSorley, C.S.P., St. Thomas College, Washington, D. C. . . . . 501

HIEROGLYPHIC RECORDS AND THE BIBLE.
The Rev. W. H. Kent, O.S.C., Bayswater, London, England . . . 517

ANALECTA:
EX ACTIS LEONIS XIII:
I. Indulgentiae adnexae precibus in honorem S.S. Cordis Eucharistici . . . . . 531
II. Indulgentiae in honorem N. D. Lourdensis . . . . . 533
E S. CONGREGATIONE PROPAGANDAE FIDEI:
Circa liceitatem Extractionis Chirurgicae Foetus immaturi . . . . . 536
E S. CONGREGATIONE RITUUM:
De usu Pontificalium pro Abbat. Anglo-Benedictinis . . 537
E S. CONGREGATIONE OFFICII:
Documentum authent. ex A. D. 1680 de Probabilismo . . 538

CONFERENCES:
Our Analecta . . . . . 540
Indulgenced Prayer to S. Eucharistic Heart . . . . . 541
The Manner of Saying the Angelus . . . . . 542
Meditation in Reciting the Rosary . . . . . 545
"Rosarium" and "Corona" . . . . . 546
Celebrating Titular Feasts of Parish Churches . . . . . 547
"Catholic" and "Roman Catholic" . . . . . 548
Absolution from Censures reserved to the Pope . . . . . 550
Epitaphs of Priests . . . . . 551
Hygiene of Churches . . . . . 554
Anniversary Masses for the Poor . . . . . 556

ECCLESIASTICAL LIBRARY TABLE:
Sacred Scripture . . . . . 557
Theology . . . . . 565
Philosophy . . . . . 567

CRITICISMS AND NOTES:
PAULSEN-CREIGHTON-LEFEVRE: Immanuel Kant . . . . . 575
SIDGWICK: Philosophy—Scope and Relations . . . . . 577
MACKENZIE: Outlines of Metaphysics . . . . . 577
BODKIN: How to Reason . . . . . 580
MERCIER-WIRTH: Relation of Experimental Psychology to Philosophy . . . . . 581
BAXTER: Sermons from the Latins . . . . . 582
PUSTET: Breviarium Romanum . . . . . 583
PERREYVE-BRUNEAU: Day of an Invalid . . . . . 584
FABER-FITZPATRICK: The Holy Souls . . . . . 584
BURKE: Literature and Art Books . . . . . 585

LITERARY CHAT . . . . . 585

BOOKS RECEIVED . . . . . 588

## DECEMBER.

PAGE

GOD IN US . . . . . 591

CARENTIA OVARIORUM EST IMPEDIMENTUM DIRIMENS MATRIMONIUM.

The Rev. N. Casacca, O.S.A., Villanova College, Pa. . . . . 609

PRIESTLY MINISTRATION IN VARIOUS DISEASES ACCOMPANIED BY COMA.

The Rev. Alfred Manning Mulligan, Birmingham, England . . . 618

FROM FATHER SHEEHAN'S LITERARY WORKSHOP.—"UNDER THE CEDARS AND THE STARS." . . . . . 629

THE FIRST BISHOP OF JERUSALEM AS A MODERN DOCTOR . 637

ANALECTA:

E SACRA CONGREGATIONE INDULGENTIARUM:
De Translatione Festorum relate ad Indulgentias . . . 650

E SACRA CONGREGATIONE INDICIS:
Decretum die 19 Augusti 1902 . . . . . 651

E SACRA POENITENTIARIA:
Dubia circa Confessarios Regularium . . . . . 652

CONFERENCES:

Our Analecta—Roman Documents for the Month . . . . . 654
The Power of the Vicars-General . . . . . 654
Is the "Carentia Ovariorum" a Diriment Impediment? . . . . . 656
A Dedication. THE DOLPHIN. (*Miss Eleanor C. Donnelly*) . . 656
"Gaudete" Sunday . . . . . 658
Color of the Vestments for "Gaudete" Sunday and Holy Innocents 659
From my Sacred-Art Portfolio—St. Andrew; St. Francis Xavier; St. Lucy . . . . . 661
The Pontifical Letter on the Study of the Sacred Scriptures . . . . 668

ECCLESIASTICAL LIBRARY TABLE.

Sacred Scripture . . . . . 669

CRITICISMS AND NOTES.

JAMES: The Varieties of Religious Experience . . . . . 678
HERGENROETHER-KIRCH: Allgemeine Kirchengeschichte . . . . 681
BROGLIE-PIAT: Religion et Critique . . . . . 683
SINGER: Summa Decretorum des Magister Rufinus . . . . . 684
HOLLAND: Twenty-five Plain Catholic Sermons . . . . . 685
HUTTON: Studies in the Lives of the Saints . . . . . 686
MERCIER: Ontologie ou Metaphysique Générale . . . . . 688
HAY-NEWTON: Readings on the Evolution of Religion . . . . . 690
GIHR: The Holy Sacrifice of the Mass . . . . . 692
LA CLAVIÈRE-ELY: Saint Cajetan . . . . . 693
FINN-THIELE: The Wager of Gerald O'Rourke . . . . . 695
ELLIOTT: The Life of Jesus Christ . . . . . 695
MACCARTHY: Life of Blessed Emily Bicchieri . . . . . 696

LITERARY CHAT . . . . . 697

BOOKS RECEIVED . . . . . 700

# THE ECCLESIASTICAL REVIEW.

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## GOD IN US.

If you keep My commandments you shall abide in my love.—John 15: 10.

THAT our idea of God to some extent determines our love of Him is but a case of the more general principle that will is dependent upon knowledge—"*Nihil volitum nisi cognitum.*" Hence, to get to know about God is admittedly one of our first and highest duties. On the other hand, it is no less evident and familiar to us that there is no exact equality between the measure of our love and the measure of our knowledge; between the clearness of our theological conceptions and the purity of our lives. For often the most ignorant and untutored souls, whose ideas about God are almost as grotesque as the idols of primitive savagery, are full of an effectual and tender love of God, in no way justified or explained by their notions of Him; while a refined, spiritual, and altogether philosophical conception of the Deity will as often leave the heart dead and cold as a stone.

Indeed Christ seems to imply that, as a rule, the love of God varies inversely with the power of conceiving Him intelligently: "Thou hast hid these things from the wise and prudent and hast revealed them to babes." Doubtless, if the wood be dry, a little spark will start a great conflagration; whereas green wood may be stubborn to yield to the fiercest flame. The simple unspoilt heart of the child may be quickly and strongly responsive to those feebler rays of divine loveliness which beat idly on the callous surface of a heart hardened by worldliness and sensuality, and

by infidelity to past light. Hence the spoken word that falls equally on many ears, is as seed sown over a tract of varying fertility, yielding here nothing, there thirty, sixty, or an hundredfold.

So far then we may regard the word, the notion, the mental image of God as a cause of divine love whose efficacy, however, is conditioned by the state of the heart to which the word is spoken. It is not then without reason that, when religious teachers or preachers come to us and tell us that we ought to, and must, and shall love God with our whole heart and above all things, we demand: Who is He? Where is He? What is He like, that we should thus love Him on hearsay? And then they begin, each according to his ability, to describe to us in lame words—not God, whom they have never seen, but that notion or image or picture of God which they have laboriously painted in their own minds, that poor, clumsy skeleton-conception which they have strung together piece by piece, and joint by joint, and set up for worship in the shrine of their hearts. And often we could wish that they had either held their peace altogether or had said less. He, who came from the bosom of the Father, could have said much, and yet He said but little; for He knew a more living language than that of the tongue—one in which He "showed us the Father" by stretching out His all-embracing arms and dying, not only, as man does, for His friends, but, as God does, for His enemies. Hence we are but slowly and slightly stirred by the spoken word, by the notion of God that is transferred, through language, from some other intelligence to our own. What moves us more really in the preacher is the manner of one who has found some treasure which he himself cannot rightly conceive, still less express to us in words; who has found a well of living water, a secret fount of happiness which he would willingly share with the thirsty; who therefore excites our curiosity and bids us come and see and taste for ourselves; who knows that his stammering descriptions are almost irreverently unlike what personal experience alone can reveal to his hearers—as unlike as a spoken description of some wonderful symphony, of which all one ought to say is "Go and hear it."

Therefore a deeper reason why, as a rule, a strong and supreme love of God is quite separable from a clear intellectual conception

of His nature, is to be sought in the truth that, in this life God presents Himself to us as an object of the heart and will, rather than as an object of the mind and intelligence; as something to be laid hold of by action rather than by contemplation, as something to be done, rather than as something to be gazed at or argued about. "This is life eternal," says Christ, "that they should *know* Thee;" and certainly hereafter we hope to see God face to face, not as our mind now sees Him in images and symbols and ideas, but even as we see our departed friends in their portraits, or in their letters, or in some work they have left behind them. To have the veil torn away which now prevents the light of God's face shining straight into the eyes of our soul, is indeed what we long and labor for. But meantime the veil is there; and it is not by our mind but only by our action that, in this life, we are brought into immediate contact with God. It is right and obligatory that we should, as far as our education and ability allow, strive to render our ideas about God, those images or pictures of Him which we construct in our mind, *before* which we so often pray (which is no harm),—to render those ideas less and less unworthy and superstitious and inadequate. Still we must ever remember that our idea of God is not God; that it is but an internal image and likeness that we have made of Him in our mind; that if in any degree it reveals or resembles Him, it also to a far greater extent conceals or dissembles Him; that could we come to see Him directly as He really is, the difference between the savage's grotesque conception of God and the philosopher's more spiritual and cultivated conception would seem of little importance in the light of the infinite inadequacy of either; that both alike necessarily conceive God after the likeness of man and in the terms of things bodily and finite; that our boasted superiority in this respect over the savage is that of a child of five over a child of four.

However God may work in the working of our mind, giving it its power and act of vision, giving its objects whatever intelligibility or transparency they possess; yet He Himself is not, in this life, a direct object of our mind; and if here we are to touch Him and be immediately united with Him, it is not in thinking about Him but in acting with Him. For every good action of

ours is His also—the offspring of the marriage of our will with His; the seal and pledge of the active union, the union in action, of our soul with Him. From the first suggestion of good, to the wish, the desire, the will, the accomplishment, He is coöperant with every movement of our faculties.

Who would not envy the lot of Joseph who had Christ for his fellow-laborer in the carpenter's shed at Nazareth; whose knowledge and love of Him was fed by continual partnership in toil, by the sense of co-authorship in the same productions, however lowly and perishable. Yet this is but a faltering symbol of our close intimacy with God in bringing forth in our souls the fruit of a good life—a labor in which His will and action and life is intertwined with ours from beginning to end. We are so used to the influence of His will upon ours that we have lost all sense of it; just as we are so used to the drag exerted upon our bodies by the attraction of the earth that we come to look upon weight as part of our very constitution, and to forget that it is the effect of an action from outside. God is that centre of goodness which draws us ever towards closer union with itself, by a continual magnetic attraction. Whether we climb up-hill or run down-hill we are influenced by the earth's attraction, resisting its force in the one case, using it in the other; and similarly, whether we resist the inclination or use it, in every conscious and free action we are under the influence, however dimly acknowledged, of an attraction towards goodness, of a wish, however feeble and ineffectual, to do the right thing; and if we go with the attraction there is a sense of ease; and if we go against it, a sense of unrest. And this attraction is simply the felt will of God, whose presence within us is as essentially a condition of our conscious rational life, as air or light is of our bodily life.

And so when we talk of "union with God" let us put aside all childish pictures of the mind which portray that union as a sort of local relation of two things face to face, or fastened or fused together, inactive and unchanging; and let us rather picture it as the meeting or mingling of two streams reinforcing one another, even as when we run down-hill our own action and that of the earth conspire to one and the same end.

So it is not in standing still, but in movement and action that

we are united to God and our life mingled with His. And the closer we come to Him the more strongly He draws us; the more frequently, fully, and strenuously we act with God, the more abundantly does He enter us; so that action is, in a way, the vessel into which God is received. And like every other appetite, the desire for that sense of rest and peace that comes of yielding to God's magnetism, grows keener with every indulgence, till it comes easily to out-sway every counter-attraction, and till nothing irks us more than the unrest of having it resisted.

Thus it is that whereas not God, but only some feeble image or symbol of His nature can be touched by our mind, He Himself can be touched by the heart where His will is felt striving with our will, and His spirit with our spirit; and He can be embraced and held fast in the embrace of action whereby His life and ours are spun together and firmly co-twisted in the union of a single and undivided process. "I am the Way," He says, "and the Truth and the Life"—but principally a Way to be trodden, a Life to be lived; He is also a Truth to be known, an idea to be conceived; yet here, not directly, but through images and shadows —as things distant and absent are known to us.

It is well to know the name, the nature, the effects of some needed medicine if this knowledge will help us to procure and apply it; yet it is not the knowledge that heals us, but the medicine; and so a mind-knowledge of God is useful in the present life if it helps us to take Him into our life and action and make Him the medicine of our souls. But it is as the Way and the Life rather than as the Truth that He heals us now; it is not in knowing, but in willing and doing that we realize Him.

Yet if God gives Himself to us in this life to be felt, tasted and touched rather than seen or pictured to the mind, it must not be forgotten that these forms of direct experience are in their way true knowledge. *Gustate et videte*, says the Psalmist; "Taste, and by tasting see" that God is sweet; as though he would say: It is not the mere idea of God's sweetness that will sweeten life's bitterness, but only the experimental proving of it. Had we no idea of what salt or sugar looked or felt like in their crystallized state; did we but know them

in solution, experimentally, as what makes the difference to our palate between brakish water and fresh, or between sweet water and tasteless, yet this would be a most real though partial knowledge; and in like manner had we no idea or mental picture of God as a distinct Being, unrelated to our practical life, we might yet know Him far more directly, really, and practically as that inward attraction to every kind of goodness which it is sweet to yield to, and bitter to resist; we might know and feel His will experimentally long before we could form any mental idol or picture of His personality. And to say that the extent and clearness of this experimental knowledge depend on the frequency, constancy, and intensity of our experiences, of our active coöperation with God's will, is to utter the veriest truism.

Hence we need trouble ourselves but little about our theoretical notions of God, which are but as pictures of the absent—useful perhaps, as the image of a Saint is useful, to steady our attention, to stimulate memory, and devotion, through memory. "Through memory," for there is no sanctity in the statue, nor anything to appeal directly to our devotion; and similarly there is no divinity in our idea of God, nothing that we can fall down before and worship. We may pray before it, as before a statue, but not to it, for that were idolatry,—not less because our ideas of what God is in Himself are somewhat less grotesque than those to which the savage gives expression in his idols.

Another consequence of this truth is that those who have perhaps never heard God's name—if such there be; who have formed no distinct notion of Him as a separate Being; or whose notions of Him are what we should consider utterly false and unworthy; or those again who consider all such notions equally false and to be repudiated, may yet know God experimentally and love Him with their whole heart, and mind, and soul, and strength; they may put the claims of duty above life itself; they may put truth before father, mother, child, possessions; they may not merely be in sympathy with God's will and way, but in absolute reverential subjection to it; following it not simply because they like it, but because they know it should be followed whether they like it or not. If there are those who "profess that they know God, but who in works deny Him," there are also

many who profess not to know Him, but whose deeds contradict their profession.

Often what men deny with their lips they confess with their lives; the sense in which they reject received dogmas is not the true sense, but a travesty thereof—their own or another's; it is not God whom they refuse to worship, but some unworthy idol of their imagination. Of our deepest convictions, our conduct is often the truest utterance; it is just in regard to them that our powers of self-analysis and expression are most apt to fail.

While, then, no man can be saved without faith and knowledge of God, yet there is a truer knowledge than that of ideas and images; a knowledge of direct contact and experiment, a matter of tasting, touching, and feeling. For a musician, a knowledge of Beethoven means a skill in reproducing his music; not an acquaintance with the details of his biography, though this may be added as a luxury. We know God in the only way essential to our nature and destiny when we know how to reproduce the music of His life in our own. We need to know the sun as that which gives light and warmth and vigor, but its internal composition concerns us very little.

God is, for many, a necessity of the mind, the bond of unity by which their view of all reality is connected into a whole. Take away the thought of God and their philosophy falls into pieces like a bundle of faggots when the string is cut. Yet it is not so with all. There are imperfect and erroneous philosophies from which He is excluded; which seek the bond of union elsewhere, or seek it in some wholly false conception of God. So feeble and perturbable are our best philosophies that he who holds God only with his mind holds Him most insecurely. Until He has become a necessity of our *whole* life, and not merely of our *mental* life, our faith has no firm root; *Expertus potest credere!* For our life and action has also its principle of unity, some end, some love, some devotion for which we do actually (and not only theoretically and professionally) live. If to part with God or to deny Him would take the meaning and point out of our existence, would extinguish our best enthusiasms, would unidealize our friendships, would cynicize our criticism, would render us hopeless, pessimistic, frivolous, bitter, sensual,—then, little as we may be

aware of it, He is not only our God but our All. Thus it is that those who are least capable of an intelligent conception of God, do as a rule love Him far more than those whose notions about Him are far more philosophical, less obviously superstitious; for the knowledge which feeds their love is not conceptual or notional but real and experimental. "I confess to Thee, O Father," says Christ, looking on the world as it always is and shall be, the untaught multitudes on one side, and their teachers on the other; "I confess that Thou hast hid these things from the wise and prudent," from the scientist and metaphysician, from the scribe, the pharisee, and the casuist, "and hast revealed them unto babes."

### God's Life In Ours.

> He that loveth not knoweth not God, for God is love .... God is love, and he that abideth in love abideth in God and God in him.—I John 4.

Our Lord tells us that eternal life consists in knowing God; and if at first sight it seems strange that life should consist in what is but a condition and means of life, namely, in knowing, St. John tells us more clearly the kind of knowing that is meant; —a direct experimental knowledge of God's action in us; not an indirect mental representation of God as He seems to Himself. So far as our love of God is excited by consideration and reflection,—by the images and ideas of Him that we form in our mind, —knowledge precedes love. But that knowledge in which eternal life consists follows upon love. It is a knowledge of God manifested in the fact of our own love of others; of God acting in our action; of God, not as He might seem to other possible creatures, or, apart from all, to the divine self-consciousness, but as He is in us, mingling His life with ours so inextricably as to defy clear analysis or separation. And he that loveth not his brother knoweth not God, however correctly or sublimely he may conceive Him with his mind; whereas he that loveth, knoweth God, even were his theological notions those of simple savagery or childhood.

Moreover, it is in the inward and outward exercise and operation of love that we dwell in God and He in us. The dwelling is altogether dynamic and active;—a *process*, as when one sus-

tained musical note makes harmony with another;[1] not a *position*, as of a jewel at rest in its setting.

Not, however, in any kind of love is the divine life carried on in us and through us; but in that kind only in which all our energies, impulses and appetites are subordinated to, and pressed into the service of, that sovereign, universal love, which is but the Will of God seeking expression through the instrumentality and co-operation of the rational creature, created for no other end than this. Any other rebel love, breaking from the traces and refusing to serve, brings misty confusion into our life and hides us from ourselves. Only the sovereign love reveals to us what we are in reality—solidifies the mists of self-illusion into our very truth and substance; wakes us from intangible dreaminess to palpable fact and actuality. St. John speaks of it, not as the direct love of God, but as the love of our brethren, behind, and through, and in whom God is loved; and more particularly, as the continuance in us and through us of Christ's love for our brethren and for the Father in and through them.

Love is specified or characterized by its scope and aim, as a seed is by the full-grown tree into which it tends to develop. This love of the brethren, which constitutes our divine life, and in which we recognize the action of God mingling with our own, has no less universal an aim than has the love of Christ, whereof it is but an extension in the same way that the vitality of the branches is but an extension of that of the Vine. Slowly indeed its true character and final expression are developed in human consciousness. Felt at first as a mere push in the dark, we know not whence the blind impulse comes or whither it would drive us; but as with other instincts, we make essays, seeking ease, in this direction and in that, and as one or other satisfies the instinct more, or thwarts it less, we follow on faithfully till some new and fuller indication of its purpose is vouchsafed to us. And thus, in course of time, if we obey, its meaning is gradually expanded before us, and we pass from strength to strength, till we are face

[1] Mark, how one string sweet husband to another,
Strikes each in each by mutual ordering;
Resembling sire and child and happy mother
Who, all in one, one pleasing note do sing.—Shakespeare.

to face with God, with the all-embracing universal Spirit of Love, which strove with our spirit when we knew Him not; when we yet walked with Him, as with a stranger, by the way, with burning hearts and blinded eyes.

Left to our own gropings we seek the satisfaction of this divine instinct first in an enlightened egoism—in dying to mere animalism, in living to truth and purity, in giving the supremacy to spiritual over bodily excellence. Breaking from this prison of solitude to that fuller and better self-understanding involved in the instinct of fraternity and justice, we recognize ourselves as members subordinated to the society of our immediate entourage; we seek or sacrifice ourselves for the sake of others. Yet the Divine Will cannot rest there, but ever enlarges the circle of our interest till we come to know ourselves more and more deeply as members of the human race, and identified with its destiny; then, as part of the entire universe of creatures, animate and inanimate, from which we originate, whose secular labor we gather up into ourselves, to whom we owe, with usury, all that we have received. Still the heart is not at rest; not even in the fondest Utopian dreams of the universal well-being of all creatures is its desire fully interpreted. It is on its way to reality, following the clue, but has not yet arrived. What is still lacking is the keystone of the arch which gives reality and stability to all the substructure. Apart from God, the universal creature is an illusion, an abstraction, an incoherent, self-contradicting idea, as is the superficies of the geometer apart from the solid body which it limits. And as the geometrical point or line can have no greater physical reality than the superficies, so I, as a fraction of humanity, or of the universal creature (if these be viewed as suspended in *vacuo* and not as resting on the solid rock of God's reality), am but a dream within a dream; and the good that I live for, whether my own or that of all my fellow-creatures, is but a less or greater dream, if God's Will be not behind all to give reality to my shadowy aims. Else the chain of purposes, one leading to another, ends nowhere, and hangs on nothing; we can answer the question: "What is this or that for?" but never "What is everything for?" unless we accept the Will of God as the solution; *Fiat voluntas Tua sicut in coelo et in terra.* That therefore which I really want, or rather,

that which the Divine Will in me wants, is the Divine Good—created and uncreated. As God is the Author, so is He the end of that Love or Charity which He Himself works in me. The good of all creation could not satisfy that Will except in so far as it is identical with the good of the Creator.

In la Sua volontade è nostra pace.

We want all things to be and move as God wants them to be and move; that is to say, in perfect harmony with His Being and movement; so that His Being and movement is, when we come to understand ourselves, the first and governing object of our higher will, apart from which the subordinate object is not coherently thinkable. Picture a man suddenly created in some barren waste who feels for the first time the cravings of physical hunger. We indeed know the meaning, the full physiological interpretation of that craving; we know, moreover, that if it is a desire for food, it is by presupposition, a desire or love of self, and of food only in its relation to self,—a desire of self-sustenance, self-preservation; but to him it is a vague mysterious longing till experience shall have taught him—till the presence of its object shall have explained and intensified the appetite. So with this ineradicable appetite of the soul for the food of reality,—at first vague and unintelligible,

this palpitating heart,
This blind and unrelated joy,
That moves me strangely like the child
Who in the flushing darkness troubled lies,
Inventing lonely prophecies.
Which even to his Mother mild
He dares not tell;
To which himself is infidel;
His heart, not less, on fire
With dreams impossible as wildest Arab tale.

. . . . . .

In me life's even flood
What eddies thus?
What in its ruddy orbit lifts the blood
Like a perturbed moon of Uranus
Reaching to some great world in ungauged darkness hid?

(*Unknown Eros*, by C. Patmore.)

As with every other desire, the adequate object towards which the Divine Will within us drives and constrains us, is not something apart from self; but self in some state of betterment, of which the so-called object is but a condition. It is not food that we seek, whether for soul or for body, but self-refreshment, self-development. We desire to grow; that is, to "*be*" more than we are; to have more reality, more life, more love and action than we have. Thus from the nature of its object we come to understand the nature of the subject or self to which the will or desire belongs, to whose betterment it tends. If I pass from egoism to a disinterested desire of the well-being of humanity (disinterested relative to the more narrowly and imperfectly conceived self), it is because I am really a member of humanity, and because humanity lives in me, and is the real self which is the subject of the desire, and which seeks its own betterment in and through me, as the whole body seeks its general self-betterment through each several organ and member. But humanity itself is only a part of a still greater whole which lives in it, and therefore in me, and whose will and self-seeking also works in mine, though still more deeply and subconsciously. Yet even this will of the universal creature is not coherent or self-explanatory save as a manifestation of the Divine Will whereby *Deus vult suum esse*—God wills to be—wills, principally and fundamentally, the eternal life and action which He ever enjoys; wills, secondarily and dependently, the perfect development and expression of His life and action in the finite order.

This then explains Christ's saying: "My meat is to do the will of Him that sent Me and to perfect His work." The deepest and most fundamental appetite in the soul is God's love of His own life and action, temporal and eternal. The soul is not God, yet has no reality except in conjunction with the reality of God, who is her foundation and support. Alone, she were unintelligible and incoherent, a shadow without substance, for she is essentially associated with another (namely, with her God) in the deepest springs of her conscious life. His Will is ever present to her as the will of another, however dimly that "otherness" be apprehended. It is He who, in conjunction with her and with His whole creation—as it were, one Self, one Subject,—desires

and seeks the universal good whereby all creatures enter into the eternal joy of their Lord—that joy which He finds in His inner life and action.

That God should be and live, in Himself and in His creatures, is therefore the full object which explains and satisfies the groping of our higher will; and the Self to which this will belongs is a corporate self, double or manifold, the self of a Society—of "God-in-Man," of "God-with-Man" in so far as God already lives and dwells in His creatures and desires to dwell in them more fully. God cannot *be* more than He is eternally, but this Society of God and creatures can grow to an ever greater fulness of being, even as body and soul can grow, though in a sense the soul grows not. It is only as conjoined and associated with God that we possess a certain dependent and secondary reality of our own; and that further reality which we seek is dependent on Him in like manner. Apart from Him or in ignorance of Him, our will can find nothing solid to rest upon or aim at; nothing but what is incoherent, unrelated or related to the unknown; dreams within dreams; and parts of wholes that are parts of other wholes, in endless process; lines from all directions ever converging but never meeting.

The question: "Who is this that cometh up from the desert leaning on her Beloved?" conveys a true image of the shadowy and unsubstantial nature of the soul,—as it were the empty skin sloughed by a snake,—save so far as God infuses His reality, life and action, into hers. Leaning on Him she is coherent and thinkable; apart from Him she is nothing, and if we would understand her out of reference to Him, we deal with a surd.

Therefore St. Paul says: "If I have not love, I am nothing;" for God is Love, and if that Love should cease to work in me and mingle itself as the fundamental or governing element in all my action, all the reality and coherence of my life and aims were gone. And in so far as I wilfully throw myself out of harmony with this divine bourdon and sing false to it, I am struggling away from God and reality into chaos and nothingness, vainly indeed, as one who should seek to escape the thraldom of the earth's attraction by climbing a steep mountain. In Him even the most reprobate live, and move, and have their being and reality,

however much they may hate it and cry for the death that will not come.

### Christ In Us.

I live, now not I, but Christ in me.—Gal. 2 : 20.

The difference between Christian mysticism, and that which can be realized apart from knowledge of Christ, is that the divine life which struggles in us for self-expression is now more clearly revealed as to its origin and its aim. As the life of Christ seeking an instrument of further self-manifestation in our being and faculties, its "otherness" in our own life is more clearly defined; it is less of an unattached impersonal tendency toward righteousness; more of a personality, a will, a spirit striving with our spirit, set against our will, marking off our personality. If there may be a partial untruth in this conception of "otherness" between God and the soul, in so far as it seems to number God with His own creatures, to view Him as a great Self among a multitude of subordinate selves, and not as that on which they all depend; yet this error of exaggerated, or rather of an over-materialized, "otherness" is less hurtful than the almost necessarily alternative error of attributing to our own agency that divine action which, though in us, is not of us, or from us.

Again, Christ as realizing in His own life the divine ideal of perfect humanity, interprets to us the meaning of this blind groping after God which we experience in ourselves; He sets the end to which we are being moved before our eyes; He shows us the complete development of the divine seed that is sown in us by nature and fostered by grace.

Not only does Christ's humanity, by thus explaining us to ourselves, add new definiteness to the mystical life; it is also intrumental, through the as yet hidden, but dimly felt, organic oneness of all human souls, in the reinvigoration and extension of that life. "I live, yet not I, but Christ liveth in me," says St. Paul, ascribing the divine action in the Christian soul to the Incarnate God, who is the Head and Form of that living body, whereof all are members, and which acts as a whole in the action of each,—a truth which finds expression in the Sacramental system.

Hence in the Christlike action of each several member Christ does literally extend and continue that life which He began while here on earth; not merely *exemplariter* as the schoolmen would say, not merely by way of replica and reflection, but *casualiter;* since a holy life or action resembles His, precisely because it is His. What frightens many away from mysticism and makes them cling to the easily-pictured, though crude conceptions of their childhood—(those, namely, with which the religious art of the Middle Ages furnishes us,) is a vague apprehension of pantheism or else of illuminism;—of confusing the clear, hard lines by which a materialistic theism divides God from the soul, and souls from one another, without any sort of even local compenetration.

The true nature of the distinction being unimaginable, if we take away that which is imaginable we seem to have nothing left to save us from the counter-fallacy which numbers God and His creatures in the same category—one here, one there, is not less irreverent, and is at the root of much unreality in religion.

Every comparison necessarily misrepresents a relationship which is altogether unique; but a multitude of such comparisons may hedge in and narrow the area in which the inaccessible truth lies buried. If in some sense God is the soul of our soul, it does not mean that, with it He constitutes one substance. It does mean that the soul depends on Him for its existence and action far more immediately and closely than the body does upon the soul, though in a different and inexplicable way. It means that the soul is by nature an organ of divine self-expression, as the body is the organ by which the soul utters itself—yet again, in a different and inexplicable way. It means that as the body and soul are distinct, without being two things of the same class or kind; so God and the soul are distinct, yet not "connumerable,"—though again in a spiritual and inexplicable way. It does not mean that absolutely and in Himself God would not be intelligible without reference to the soul, as the soul would be unintelligible without reference to the body; but it does mean that as the body is altogether for the soul and is inconceivable and impossible apart from it, so the soul is inconceivable save in reference to God, who is the key that alone unlocks the treasury of her highest capacities; it means that He shapes her to His own purpose and end, even as she gathers

to herself the dust of earth and weaves it into that bodily garment that half hides and half reveals her mysterious nature; that when His free action in our mind and heart is impeded, the corruption and disintegration of our whole moral and mental life is the result. Yet God is not a part or constituent of our personality, although His presence, His life, His action are thus mingled with ours; and although a shadow does not relate to and depend on a substance more closely than our soul on God. The earth on which we tread, the air we breathe, the light we behold, the food on which we live, are no part of our being. Yet our muscles and limbs, our organs, our senses, are unintelligible without them and idle apart from them. So, too, God is the ground on which our soul rests and walks; the light it sees by, the food it feeds on, the heat that warms it, the air that invigorates it; we are in Him as He in us: "In Him we live and move and are" no less than He lives and moves and is in us.

But even when the fear of pantheism is removed, the notion of mystical religion is often associated with the claim to a false illuminism, to an ecstatic vision of the Deity, a special intuition of divine mysteries which is usually taught to be the prerogative only of the blessed in Paradise. Flying from such an illusion, we may and mostly do fall into another, far more deadening to spiritual reality; that, namely, which denies any other generally accessible knowledge of God than that indirect, inferential knowledge of Him as He is imaged in the constructions of theological reasoning or in the materialized pictures of the imagination. These mental ideas and pictures are not revealed to us or created in our mind by God; they are our own patchwork, put together laboriously from indirect evidence. If I see a man face to face, his image is impressed on my senses without any building up on my part. If I only hear him spoken of, the visual image I form of him is of my own making. So the images and mental ideas in which we know God are not derived from facial vision of His being, but are built up in accordance with our inference as to His nature, drawn from the character of His work in us and outside us; and, being confessedly fashioned more or less human-wise, are infinitely inadequate and unworthy.

So far, then, as mysticism is thought to aim at a direct ecstatic

vision of God, and to derive its ideas and images of Him from such vision, and not by the ordinary way of inference, it is justly feared as fostering dangerous illusions. But true mysticism has no such aim. It simply emphasizes and gives the first importance to that direct and experimental knowledge of God which is possessed by all, though little heeded. So far as it represents God in mental ideas and images, constructed in accordance with what from His workings we infer He ought to be like, seen face to face, its likenesses of Him are no better, no less childish, than those of other men. Perhaps the mystic is more explicitly conscious than they, of the essential and necessary untruthfulness involved in the very notion of a likeness of God. Every "likeness," as such, affirms that the original *is* thus or thus. This affirmation may be true when creatures are represented; but must be false when God is represented; and it is only by recognizing its falsehood that we can get some truth out of it—the truth of an analogy.

But if, instead of trying to build up pictures and theories of what God is in Himself—or, rather to Himself—I content myself with observing what He is to me, what He is to His creatures; this knowledge of His workings in me and outside me is direct, experimental, and accessible to all. It is one thing to know God *in* His workings, another to know Him *from* His workings.

If, in the dark, I feel myself violently pushed or drawn in one direction, I know there is some cause at work, of which I can form no certain visual picture, and yet of which I have a very real and direct knowledge in its immediate effects. So, too, we all have direct experience of a kind of force that draws or impels our will toward what is right; and if we yield ourselves to this force and do not resist it, we discern more clearly the design by which it is governed, the ultimate purpose toward which it is developing slowly. This knowledge of God's working and action in regard to us is direct, and not inferential; though it supplies the ground of an inference, by which we pass from the known to the unknown—from the nature of God's manifest workings to the nature of His hidden being. The mystic views the former practical concrete knowledge as all-important, and the latter, which is theoretical and abstract, as less important. For us who walk in the light of faith, it is more needful to grip hold of God's hand,

than to dream what His face is like, still more as the dreaming often enfeebles our grasp.

The somewhat intellectual "meditations," which play so large a part in the spiritual exercises of modern piety, are liable to be vitiated by an excessive straining after ideas and images of what God is to Himself; as though He were to be known only through the representations of our mind; and not chiefly in His direct workings upon the heart. In short, what is secondary and subordinate is made primary and everything; for the whole value of our religious theory and symbolism is to give some lame sort of mental expression and interpretation to those facts of internal experience which are the substance and root of all religion—facts which can no more be exhausted by theories than a flower by a botanical formula.

Even Christ is sought rather in the life that He once led outside us, than in that which He is continually living within us, and in which every event of the other has its mystical counterpart.

Unheeded, the unknown God cries out in the heart of man by the voice of conscience: "Why persecutest thou Me?" He cries out to us as one most intimate with us from childhood, calling us, as would a parent or a brother, by our own name. He calls out in His pain and anguish, His hunger and thirst from that spiritual Calvary in our soul, where we crucify Him daily, and put Him to an open shame, resisting, tormenting, persecuting Him. And yet, in some sense, unwittingly; for so close is He to us that in thought we do not divide Him from ourselves, but confound that Holy Will that strives and works in us with our own. For "closer is He than breathing, and nearer than hands and feet." "Who art Thou?" we answer to His cry of sharp pain when, through His grace, this sense of "otherness" is brought home to us for the first time, and we find that in betraying, despising, and resisting our conscience, we have all along been betraying, despising, and resisting our God, as real actors in that supreme tragedy which the historical Passion of Christ but symbolizes and makes visible to our imagination. Even when we are not crucifying Him afresh by flagrant sin, we are ever tormenting and persecuting Him by negligence, by recklessness, by skirting the edge of sin's precipice, so that He is never at rest, or free from anxiety.

## CARENTIA OVARIORUM EST IMPEDIMENTUM DIRIMENS MATRIMONIUM.[1]

MATRIMONIUM est obiectum Theologiae Dogmaticae, Theologiae Moralis, Juris Canonici ac Physiologiae. Theologia Dogmatica tractat de matrimonio prouti est sacramentum; theologia moralis respicit matrimonium quatenus adnexas habet morales obligationes, de quibus tractat in foro poenitentiae ac in foro interno; Jus Canonicum agit de matrimonio in foro externo; Physiologia tandem tractat de organis necessariis ad generationem, et contrahentes physice aptos vel ineptos ad generandum declarat.

Iamvero in omnibus disciplinis ecclesiasticis tractatio cuiusvis quaestionis duobus veluti innititur: principiis nempe atque factis; principiis supernaturalibus seu ecclesiasticis, ac factis naturalibus seu historicis. Ratio ipsa, quae theologica dicitur, quaeque tam saepe in sacris disciplinis adhibetur, hoc elemento duplici constat: divino scilicet et humano, supernaturali et naturali, vel etiam ecclesiastico atque profano.

Praesentia autem vel carentia ovariorum, eorumque natura ac officia in feminis, est factum physiologicum, quod ab ipsis physiologis discendum est. Facto determinato atque adserto, tum comparandum cum ecclesiasticae doctrinae principiis.

Hic semper fuit mos Romanarum Congregationum, apud quas homines laici peritissimi in scientiis ac disciplinis naturalibus adsunt, qui continuo Cardinalibus praesto sunt, omnia suppeditantes necessaria ac utilia pro factis naturalibus determinandis. Hinc fit, ut ecclesiasticae doctrinae principia, quamvis in se immutabilia, diversimode tamen applicentur diversis temporibus, propter diversitatem factorum ab ipsis peritis viris determinatorum.

Duplex igitur adest pro re nostra criterium: Ecclesiae doctrina, prouti continetur in Jure Canonico; ac physiologica scientia. Praestat igitur Ecclesiae doctrinam physiologorumque placita consulere, ac ea harmonice componere.

I.

Et primo quidem Ecclesiae doctrina pro re nostra alia est

[1] Confer duo praesertim opuscula Sac. Josephi Antonelli scilicet: *De Conceptu*, et *Pro Conceptu* impotentiae et sterilitatis. Romae, 1900, 1901

generalis, alia particularis. *Generalis* est, neminem posse matrimonium *valide* contrahere qui aliquo impedimento dirimente sit ligatus. Inter impedimenta dirimentia vero adest *impotentia*, quae si sit antecedens et perpetua (sive absoluta sive relativa) omne matrimonium dirimit, et quidem ex iure naturae. Haec est doctrina Ecclesiae citra controversiam, ac apud omnes certissima. Quapropter sive vir sive femina, antecedenter ac perpetuo impotens, matrimonium valide contrahere nullimode potest.

Doctrina autem *specialis* Ecclesiae in hac materia, seu relate ad ovaria in feminis, continetur quidusdam responsionibus pro nonnullis casibus particularibus exaratis, de quibus agemus infra.

Sed prius verus conceptus potentiae et impotentiae determinandus est. Ex doctrina Ecclesiae "*potentes* relate ad matrimonium sunt illi, qui copulam perfectam perficere queunt. Qui vero talem copulam perficere nequeunt, sunt impotentes." Sed quaenam copula est perfecta relate ad matrimonium? Est perfecta relate ad matrimonium illa copula, ex qua generatio vel *sequitur*, vel *sequi potest*.

Haec est Ecclesiae doctrina, quae aliis verbis aequipollentibus traditur ab omnibus Auctoribus qui de hoc egerunt. Adsunt quidem nonnulli, qui minus accurate potentiam vel impotentiam definiunt, de generatione actuali vel possibili nihil dicentes; hoc autem non Ecclesiae doctrinae, sed variis ac diversis theoriis physiologicis debetur; quae antiquitus tam imperfectae fuere. Et sane Theologi antiqui, de copula perfecta loquentes, nullam fere mentionem de organis femineis facere videntur. Satis videbatur eis si vir potens fuisset ad se copulandum ac seminandum, quin amplius inquirerent utrum in corpore femineo organa necessaria ad generandum adessent; nam pro certo habebant generationem saltem possibilem, quotiescumque sexualis unio cum seminatione viri locum haberet. Ex quo repetendum est quod nonnullae inveniantur definitiones de hac materia minus accuratae.

Quod autem in conceptu copulae perfectae relate ad matrimonium, *necessario* includatur generatio vel actualis vel saltem possibilis, patet ex hoc, quod generatio fuit finis intrinsecus et essentialis, propter quem matrimonium institutum fuit, ac ideo sine generatione, saltem possibili, matrimonium non concipitur. Verum quidem est finem illum, qui praeter mutuum vitae adiuto-

rium, fuit unicus ante peccatum, factum fuisse primarium post peccatum, quando sedatio concupiscentiae accessit tanquam finis secundarius; ast nefas esset adserere matrimonium subsistere posse *tantummodo* propter sedandam concupiscentiam, exclusa etiam possibilitate illius finis primarii. In hoc casu non matrimonium, sed purus concubinatus haberetur, uti purus concubinatus haberetur, si eunuchus, in quo concupiscentiae vehementia existit, ad hanc sedandam coniungeretur cum femina ac copulam perficeret. (Vide Const. Sixti V. *Cum frequenter*, anno 1587.)

II.

Nunc ex physiologia. Studia physiologica ac gynecologica in propatulo omnino posuere, sicut in homine, ita in feminis organa nonnulla requiri ad generationem: quae studia nemo sanae mentis contemnere ac detrectare velit. Et sicut in homine requiruntur testiculi, penis ac semen; ita in femina uterus, ovaria ac ovulum requiruntur. Si unum ex recensitis deficiat, generatio neque in actu neque in potentia quidem concipi potest. Quapropter, ex physiologia, ad copulam perfectam, seu aptam ad generationem, requiritur ex parte hominis *semen* (quod penem ac testiculos supponit); ex parte vero feminae *uterus* ac *ovulum* (quod ovaria supponit).

Scimus enim hunc generationis esse processum. In congressu viri cum femina, ex testiculis, ubi elaboratur, semen ejaculatur, ac per penem in uterum pellitur, tum ovulum ex ovariis descendens miscetur cum semine et generatio incipit. Ast, si ovulum non miscetur cum semine, hoc infecundum ac inutile manet. Peracta copula, generatio vel sequitur, vel non sequitur. Si sequitur, tunc copula fuit certe perfecta, quia apta fuit ad generationem. Si vero generatio non sequitur, subdistinguendum est: Si generatio non sequitur *per accidens*, utputa vel quia ovulum non est amplius capax fecundationis; vel quia, secretionibus acidulis mucosae vaginalis, nemaspermatum vitalitas interimitur; vel quia, ob particulares deviationes uteri seu eius colli, occursus seminis cum ovulo impeditur, vel ob aliud simile, tunc adhuc copula perfecta fuit; quia tum ex parte feminae tum ex parte viri omnia organa necessaria ad generandum aderant, et omnia adhibita sunt quae *per se* generare valent. Si vero generatio non sequitur, non

ob accidentalem causam, sed ob radicalem carentiam alicuius organi necessarii, tunc copula perfecta non est, quia per se non est apta ad generationem.

Hisce praciactis, quae omnino sunt certa, patet clarissime quid sit impotentia et quomodo differat a sterilitate. Impotentia enim habetur quando unum ex organis necessariis pro copula, apta ad generationem, deest, vel quando actus conjugalis nullo modo perfici potest. Seu, ut verbis utar Clar. Antonelli, "impotentia semper habetur, cum copula ad generationem evadit impossibilis, aut, si possibilis, finis essentialis eiusdem (h. e. proles) *absolute* sperari non potest, sive ob organorum essentialium absentiam, sive ob eorum atrophiam, sive ob quamcunque aliam causam, quae facit, ut copula *ex natura sua necessario* infecunda sit."

Sterilitas autem habetur, quando organa necessaria pro copula perfecta adsunt, et actus perfici potest; sed generatio non sequitur ob aliquid accidentale. Unde ita definitur a Cl. Antonelli: "Sterilitas est habitus subiecti ita dispositi, ut ex copula carnali generatio, tantum *per accidens*, non sequatur."

Propterea impotens est homo radicaliter carens vel pene, vel testiculis, vel semine, aut etiam debilis ac inhabilis ad vas muliebre penetrandum. Impotentes sunt vir et femina ita senes, ut actum coniugalem perficere nullatenus possint; si vero actum coniugalem valent perficere, et tamen ob senectutem prolem non obtinent, sunt tantummodo steriles.

Sed quid dicendum de femina sine utero, vel sine ovariis? Ex physiologia, ad quam solam quaestio de potentia generandi pertinet, scimus feminas carentes utero vel ovariis esse absolute et necessario impotentes ad generandum, ob absentiam organorum essentialium.

Quoad uterum obiiciunt nonnulli generationem seu pregnationem extra-uterinam aliquando evenisse. Sed hoc nullo modo officit sententiae nostrae; nam illae praegnationes evenerunt quidem, sed in feminis, quae ovaria habebant, et uterum saltem partialem; nunquam vero in feminis carentibus totaliter vel ovariis vel utero. Unde Cl. Antonelli ita loquitur de hisce praegnationibus (*in op. cit.*): "Haec praegnatio ut fiat supponit uterum, ad minus unam tubam phalloppianam perviam et unum ovarium, aut saltem huius partem omnino sanam. Deinde dicendum, praeg-

nationem naturalem et physiologicam esse illam, quae fit in utero, quaeque ideo *uterina* dicitur; quaecumque vero alia praegnatio, quae extra uterum accidit, et ideo *extra-uterina* appellatur, veram anomaliam et derogationem legum physiologiae constituit, quae propter hoc gravissimorum malorum et mortis matris et fetus fere semper causa evadit." Evanescit igitur difficultas petita ex anomalia, quae dicitur praegnatio extra-uterina.

Quoad ovaria obiiciunt nonnulli aliquando factum esse, ut post operationem chirurgicam, qua ovaria feminae excisa fuerunt, generatio eveniret. Ast reponimus ablationem ovariorum non idem esse ac carentiam ovariorum. Saepe enim chirurgus aufert ovaria, et tamen radix eorum, vel ovarium supplementare, adhuc in femina invenitur, quae proinde valet post tempus iterum concipere. Et ita praegnationes, quae post ovariotomiam secutae sunt, nihil contra sententiam nostram agunt.

Stat igitur quod physiologi una voce proclamant, scilicet ovaria et ovulum esse in feminis, quod testiculi et semen sunt in homine. Et sicut homines castrati utroque testiculo sunt impotentes; ita feminae carentes ovariis.

Neque dicas comparationem non valere, quia spadones seu castrati actum coniugalem neque materialiter perficere possunt; nam tum historia tum experientia contrarium docet. Et ex Sixti V Constitutione superius citata, scimus tunc temporis extitisse Eunuchos atque Spadones, qui et erectionem patiebantur virilis membri, et commiscebantur cum mulieribus, et humorem quemdam similem semini emittebant. Et tamen Sixtus V diserte ac emphatice eorum matrimonia invalida esse declarat, non quia se copulare non possint, sed quia impotentes sunt ad generandum.

Igitur si, ex doctrina generali Ecclesiae, *invalide contrahit matrimonium qui impedimento impotentiae laborat;* si, ex doctrina certissima physiologiae, *mulier carens ovariis laborat impedimento impotentiae;* patet *mulierem sine ovariis matrimonium valide contrahere non posse.*

III.

Quae hactenus exposuimus sunt tam clara atque conspicua ut nemo ea possit rationabiliter inficiari. Ast ob falsam quamdam et erroneam citationem alicuius Responsionis S. Officii; quae apud aliquem S. Theologiae Moralis Scriptorem invenitur, nonnulli

decipiuntur atque contrarium tenent. Praestat hanc *specialem* Ecclesiae doctrinam pro re nostra consulere ac probe intelligere.

Hae sunt itaque duae responsiones Congr. S. Officii, quas interrogatio relativa praecedit: 1°. Num mulier N. N. per utriusque ovarii excisi defectum sterilis effecta, ad matrimonium ineundum permitti valeat et liceat, necne? — Resp. "Matrimonium mulieris, *de quo in casu*, non esse impediendum." 3 Febr. 1887.

2°. Num mulier N. N., cui operatione chirurgica ablata sunt duo ovaria et uterus, admitti possit ad matrimonium contrahendum? — Resp. "Matrimonium non esse impediendum." 30 Iulii 1890.

Antequam verum sensum harum responsionum determinemus, notetur (*a*) illas responsiones non fuisse solemniter publicatas; (*b*) non fuisse publicatas in forma decreti, et cum clausula "ut serventur;" (*c*) non se referri ad feminas carentes ovariis, sed ad feminas, quarum ovaria exsecta fuerant, quod est plane diversum, ut superius iam notavimus; (*d*) non respicere nisi particularem personam sub circumstantiis peculiaribus, quae nobis non innotescunt; (*e*) non continere ullam rationem, ob quam datae fuerunt. Hoc enim est proprium tribunalis Cardinalium, ut sententiae ibi proferantur quin sententiarum motiva afferantur.

Ex quibus omnibus iam patet quam inconsulto responsiones praefatae adducantur, quasi legem pro omnibus constituant. Nam, ut ait Cardin. D'Annibale (*Summ. Theol. Mor.*, vol. I, n. 182, not. 5): "Authenticae sunt omnes interpretationes prodeuntes a S. R. C. in forma decreti et cum clausula ut serventur . . . . non item quae ab aliis SS. CC. prodeunt; adeoque non habent vim legis, nisi R. P. iussu *publicatae* (et non tantum editae) *solemniter fuerint*, nec tollunt probabilitatem sententiae contrariae; nec eis proinde necessario standum est." Et Genicot (*Theol. Mor. Inst.*, Edit. II, Lovanii 1878, vol. I, n. 137): "Illud certe diligenter cavendum est ne sine magna circumspectione decisiones pro uno casu datae ad similes extendantur, vel responsa particularia tanquam norma generalis proponantur. Saepe enim ex ipso verborum tenore patet decisionem restringi ad casum concrete S. Congregationi propositum, ut cum quaesitum est: An constet de valore matrimonii *in casu*. Neque allegantur in responsis rationes, quae S. Congregationem moverunt ad huiusmodi sententiam feren-

dam . . . . Quare pronum est errare eos, qui huiusmodi responsa specie tenus generalia vel decisiones causarum tamquam legem universalem proponant." Quae verba examussim rem nostram tangunt.

Sed insuper S. Congregatio multoties declaravit, omnesque theologi unanimiter tenent, matrimonium sub conditione evitandae prolis contractum esse invalidum, ob exclusionem rei contractui coniugali essentialis. Quomodo vero nunc matrimonium, ex S. Congregationis decisione, validum esset, si mulier omnino careat ovariis, quae tam essentialia sunt generationi? Aliter igitur se habet S. Congregationis decisio. Et ut hoc probemus, opere pretium est alias huc S. Congregationis C. decisiones afferre, quae inexplicabiles forent, si duae praefatae responsiones S. Officii significarent simpliciter: mulierem sine ovariis posse matrimonium valide contrahere.

1°. Agitur (in Salernitana 21 Martii 1863) de quadam nomine C. N., carente utero et habente informem et vitiatam vaginam, quae matrimonium contraxit cum C. N. 4 Februarii 1838. Post multos annos cohabitationis ac reiterati conatus copulae, cum coniuges illi non possent consummare matrimonium, causam inierunt apud Curiam Archiepiscopalem Salerni, quae, praehabitis voto cum iuramento quatuor peritorum in medicina et testibus septimae manus, declaravit matrimonium esse irritandum ex capite impotentiae. Ad hanc sententiam defensor vinculi ex officio interposuit appellationem ad S. Congreg. Concilii. Quae in comitiis generalibus diei 9 Augusti 1862, ad dubium "An sententia Curiae Archiepiscopalis Neapolitanae Salernitanae sit confirmanda vel potius infirmanda in casu" Emi Cardinales respondere censuerunt: "Dilata, et exquiratur votum Collegii Medico Chirurgici Urbis, perpensis omnibus hinc inde hactenus deductis in Causa, de qua agitur." Quare die 21 Martii 1863, ipsi Emi Cardinales post votum Collegii Medico Chirurgici, quod sic conclusit examen: "Collegium Medico Chirurgicum, 14 votis favorabilibus unoque contrario, decisit in casu veram impotentiam perpetuam, insanabilem atque antecedentem existere" ad dictum dubium responderunt: "affirmative ad 1$^{am}$ partem et negative ad 2$^{am}$, facta inhibitione mulieri *attentandi* alias nuptias." Post hoc defensor vinculi die 27 Junii eiusdem anni ipsam causam reproposuit cum dubio:

"An sit standum vel recedendum a decisis:" responsum prodiit: "In decisis."

2°. Eadem S. Congr. die 22 Iunii 1871 (*in Verulana*) invalidum declaravit matrimonium, iam a 9 mensibus celebratum et post 9 menses cohabitationis, ex eo quod mulier carebat utero, et vaginam duos pollices longam habebat, et impotens a peritis medicis iudicata fuit.

3°. Ob eamdem causam eodemque modo in *Albiganen.* 7. Septembris 1875, aliud matrimonium invalidum fuit declaratum.

4°. Idem omnino accidit in *Causa Monasterien* 16 Decembris 1899.

Ergo S. Congregatio, quando feminae impotentia probata fuit, semper invalidum declaravit matrimonium. Quomodo igitur hae quatuor responsiones cum duabus praefatis S. Officii conciliantur? Facillime. Nam in duabus causis S. Officio propositis, et in quibus responsiones pro validitate matrimonii prolatae fuerunt, quamvis ovaria in una, ovaria ac uterus in altera exsecta fuissent, tamen de carentia totali ovariorum vel uteri non constabat. Et sic illae responsiones nullo modo officiunt sententiae nostrae.

Et quod res ita se habeat, nunc certissimum est post ea quae, duobus abhinc annis, publici iuris facta fuerunt a Cl. P. Bucceroni, qui ita loquitur: "Neque vero ullo modo obstant notae responsiones S. Poenitentiariae et S. Officii, *matrimonium non esse impediendum*, in casu excisionis ovarii et uteri. Nam, ut mihimetipsi declaratum est ab ipso Emo Cardinali, S. Officii Secretario, Responsiones illae, *ad particulares casus* dumtaxat datae, supponebant *posse* adhuc per se in illis casibus sequi generationem, scilicet *quatenus non fuisset perfecta et absoluta uteri et ovariorum excisio et absentia.*" (Bucc. *Theol. Mor.*, vol. II, Ed. 4a, Romae 1900, n. 994.)

IV.

Ad haec adiungenda est illorum auctoritas, qui Romae sub oculis Summi Pontificis plausu totius mundi Ecclesiasticas vel Physiologicas scientias colunt ac docent. Et sufficiat nomen afferre clariss. *Joseph Antonelli*, olim Praeceptoris mei dilectissimi, qui data opera duobus opusculis invicte ac triumphaliter sententiam nostram propugnat; clariss. *Bucceroni*, qui Antonellii sententiam

amplexus, eam, *in 4 edit. suae Theologiae Moralis, Romae 1900*, strenue ac lucide demonstrat; clariss. *De Luca*, consult. S. C. C., Professoris Textus Decretalium in Universitate Gregoriana, necnon auctoris Praelect. Juris Canonici, qui plausu ac laudibus Antonellium prosequitur, qui hanc doctrinam docte ac solide exposuit ac defendit; clariss. *Lapponi*, medici S. Pontif. Leonis XIII, ac in Urbe Medicinae Legalis Professoris; clariss. *Topai*, qui tam saepe a SS. Congregationibus consulitur, propter eius eminentiam in arte medicinae, qui duo postremi opusculis italice conscriptis rem palmarie tuentur.

Omittimus deinde nomina plurimorum professorum, canonistarum, ac theologorum, qui nunc, veritate victi, docent non amplius de hac materia dubium adesse posse.

V.

Quid tandem dicendum de moralitate oppositae sententiae? Neminem latet ipsam onanismi crimini viam latissimam aperire; sacramentum enim matrimonii ad prolem propagandam institutum, et post peccatum in remedium *etiam* concupiscentiae concessum, non amplius esset, nisi concupiscentiarum illecebra. Victas dare manus cogeremur christianae moralis inimicis, qui prolis vitandae consilio tam multum adlaborant, carnis voluptates tantummodo quaerentes. Etenim mulieres corruptae, post castrationem, quae operatione momentanea obtinetur, transactis decem circiter diebus, iam valide matrimonium contrahere possent ad solam libidinem explendam. Hoc larvatum matrimonium esset ruina Societatis, homines bestiales redderet, ac ipsos contra naturam congressus aliquo modo imitaretur. Faxit Deus ut tam horrendum crimen ex christiani nominis societate exsulatum habeat, ac sacrosanctis Ecclesiae Legibus strictissime adherentes, theologi omnes ac Episcopi totius Orbis, iuxta decisiones *authenticas* RR. PP., *ovariorum carentiam in feminis tanquam impedimentum dirimens matrimonium habeant.*

Hoc autem nos probasse censemus tum ex doctrina generali ac particulari Ecclesiae, tum ex physiologiae ac iuris Canonici auctoritate. Quomodo igitur se gerere debet Confessarius, vel Parochus, quem mulier carens ovariis ad matrimonium contrahendum adit? Quid practice agere debet sacerdos, cui talis casus affertur?

VI.

Speciminis gratia et exemplo damus hic casum, qui in Italia realiter accidit, et quem cl. Bucceroni *in 4 edit. sui* "*Casus Conscientiae*" refert:

"Fabia volens matrimonium contrahere cum Fabio, petit a suo Confessario utrum possit: Ovarii enim excisionem ex industria passa est; scillicet ne, inito deinde matrimonio, filios habeat. Nulla, inquit Confessarius, est difficultas. Ac ita respondet, quia existimat matrimonium ad mutuum quoque vitae adiutorium pertinere et ad concupiscentiam coercendam. Difficultatem tamen movet Parochus, qui chirurgi exigit attestationem, qua constet physice impossibilem non esse generationem, attenta ratione, qua illa ovarii excisio perfecta est. At cum Fabia huic decisioni non acquiesceret, res est ad episcopum delata, qui parochi decisionem omnino approbavit." Quaer: *Quid ad casum?*

Et Cl. Bucceroni, allatis rationibus, quibus ovariorum carentiam totalem impedimentum dirimens constituere probat, tum Episcopi tum Parochi decisionem approbat ac laudat.

Eodem modo se gerant Confessarii, vel Parochi quibus tales casus afferuntur; non ipsi decisionem proferant, sed ad Ordinarium omnes hos casus referant, qui, adhibita Curia, decernet ex deductis quid agendum; scilicet utrum, perspectis perspiciendis, mulier censenda sit *sine* ovariis, ac ideo impotens, vel non.

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## PRIESTLY MINISTRATION IN VARIOUS DISEASES ACCOMPANIED BY COMA.

"Infirmatur quis in vobis? inducat presbyteros ecclesiae et orent super eum unguentes eum oleo in nomine Domini."—Jacob. 5: 14.

BETWEEN delirium and coma there are many points of difference. While both may be partial or total, temporary or lasting, delirium is of less serious import than coma. In the former we behold the result of a high state of fever; in the latter we witness a condition of unconsciousness, like to a deep sleep from which a sufferer is with great difficulty aroused or at most only

to partial consciousness, independent of fever, the direct effect of brain-affection. Again, while delirium is by no means a probable forerunner of death, coma is usually a fatal omen. Hence the advisability of a mission-priest becoming acquainted with diseases in which coma or insensibility reveals probable danger of death.

It is well to know that death may begin its work at the heart, the lungs, or the brain. According to medical men death is attributed to one of the following causes: (*a*) syncope, (*b*) collapse, (*c*) asthenia, (*d*) asphyxia, (*e*) or coma. When the heart's action is suspended suddenly and entirely, death is said to be due to syncope; should, however, the failure of the heart's action be more stealthy and accompanied by loss of vitality, death is ascribed to asthenia. When, again, there precedes a notable depression and general prostration, collapse is the term employed to describe the cause of death. Should there be discovered an interference with the respiratory functions we have, then, what is called asphyxia or suffocation. Finally, death may result from coma, which has its origin in the brain, and is evidenced by drowsiness, stupor, and total loss of sensibility. Disorders of the brain must be regarded, therefore, as of serious import—the direct and efficient cause of insensibility. The medical term coma usually expresses a morbid state of the brain, attended by loss of sensation and consciousness. But it may be, as we have already pointed out, partial or gradual, or complete and sudden, according to the cause and consequent intensity. Not infrequently does one witness in a sick person a state of mental and physical torpor manifested by intense drowsiness—such a condition is generally called "lethargy;" but, again, the patient may have no distinct consciousness, though able to be roused somewhat by pinching or pricking. In such a case one sees what may be designated "stupor." When, however, the insensibility is so profound that the sick person reveals neither sensation nor feeling and does not respond to the touching of the eye-balls, we have, then, an illustration of what is strictly termed "coma." This state may be induced by narcotic poisoning, pressure on the brain, injury to the brain, alcoholism, or anæmia of the brain.

From what has been said, then, we gather that, just as in diseases attended by delirium, there may or may not be probable

danger of death; so, too, with diseases accompanied by coma. For probability of death must be judged by the cause which produces coma and also by its intensity, which varies according to the brain-mischief.

It may be helpful to the younger readers of the REVIEW, if we set down certain specific diseases in which probable danger of death or certain danger of death is to be apprehended, necessitating the administration of the last rites of the Church. With sudden deaths we are not at present concerned, since coma, as properly understood, does not enter into such cases.

Some of the diseases that are of serious moment when followed by coma may be enumerated as follows: Syncope; apoplexy; uræmia; anæmia; heart disease; senility; acute bronchitis; ague; gastro-enteritis and congestion of the kidneys from bacteria and ptomaine poisoning; meningitis; abscess on the brain; softening of the brain; delirium tremens; nephritis; hæmorrhage on the brain; concussion of the brain; compression of the brain; skull-fracture; diabetes; drowning; and excessive heat or intense cold.

Our remarks will be confined to the cases above specified.

Some of the diseases we have mentioned may be grouped together, viz.:

Apoplexy (hæmorrhage).
Brain-fever.
Compression of the brain.
Concussion of the brain.
Lesions of the brain.
Skull-fractures and trephining.

As these are connected with the brain directly, suffice it to remark here that brain-mischief is always of grave import, especially when as a result the sufferer is reduced to a comatose state. Wherefore it may be laid down as a general rule, that anyone who is rendered comatose from any of the above causes should be anointed forthwith.

It is worthy of notice that often with the fracture of the ribs there exists a fracture of the base of the skull, manifested by the oozing of blood from the ears. Again, it is not superfluous to direct attention to the fact that the operation known as "trephin-

ing" is always a dangerous one, and performed only when some internal affliction, in itself dangerous to life, exists, as for example an abscess on the brain. Here we have a case, then, in which the administration of the last rites would be justifiable before the performance of this surgical operation. Let me add, also, by way of caution, that in some instances, like railway accidents, in which travellers receive violent shocks to the nervous system, though there may appear no symptoms of immediate danger at the time, yet later on, in the course of a few days, serious complications may ensue in the form of epileptic seizures, faulty vision and deafness—the heralds in many cases of grave cerebral disease. The diseases which call for special attention are, first

*Apoplexy.*—In apoplexy we behold not seldom the result of cerebral hæmorrhage, rendering the sufferer comatose. Generally, the very usage of the term "apoplexy" denotes a loss of consciousness and power. But as a rule this is not instantaneous, though death does ensue in some instances after the lapse of five or ten minutes. In the more severe cases persons are stricken down suddenly and become quite helpless. In hæmorrhagic coma the patient is rendered completely insensible. The existing danger will be known to a priest by the pulse and also by the respiration, usually of a stertorous character. As this disease, however, has been dwelt upon at some length in a previous number of the REVIEW, I would merely say here, that in fatal cases the pulse grows more and more feeble, the stertorous breathing becomes less marked, and the temperature runs high. In all cases of this kind, when coma is in evidence—as, indeed, in every instance of apoplexy when the patient becomes unconscious—there should be no hesitation in anointing.

What has been said of apoplexy applies equally to all cases of brain-mischief, such as abscess on the brain, softening of the brain, lesions of the brain, cerebral embolism, and thrombosis. The former of the last-mentioned terms implies a floating clot of blood which finally makes its way to the brain, an event liable to occur at all times of life. The latter term means a coagulation of blood in the cerebral vessels, which, though of rare occurrence in the young, is often found in old people. To conclude, in cerebral hæmorrhage as the occasion of coma the pulse is observed to be,

as a rule, slow and full, and the breathing not seldom of the Cheyne-Stokes type. In such a case one has evidence of a fatal augury in cerebral hæmorrhage.

*Syncope.*—We will pass on now to the consideration of syncope. Since syncope is induced by the weakness of the heart's action, the state of coma, when it occurs, will be found to be partial or complete, according to the degree of heart-failure. Hence in this case the danger of death may be proximate or remote. The former is recognizable by the gradual cessation of respiration and the feeble-growing pulse, to which may be added the important symptoms of cyanosis and coldness and stiffness of the limbs. The best indication of grave danger in syncopal seizures is the weak pulsation, failing respiration, and conspicuous cyanotic development.

*Epilepsy.*—A word now upon epilepsy. Here we must not lose sight of the fact that seizures of this kind vary in intensity and danger according to the subject; for while one fit may end fatally, there are common cases in which an epileptic may have many fits without any imminent danger to life. It is with what is known as the "status epilepticus" we are now concerned, since coma strictly speaking is scarcely ever found to be more than temporary in subjects not included under this head. Apart from the coma, in cases of this kind, there will be noticed marked cyanotic appearance, and a slow, feebly-beating pulse. In which event the consolations of religion should be imparted at once.

*Uræmia.*—Another common disease attended by coma is uræmia or blood-poisoning arising from kidney trouble. As coma only sets in, in this instance, at the fatal stage, it were needless to dilate upon its serious import.

*Ague*, again, is a disorder that may be classed among those diseases in which coma is found; for though it is observed but rarely in a grave form among young people, it is discovered among the old. The symptoms of grave danger may be set down as, bad headaches, dizziness or vertigo, drowsiness in what is known as the cold stage and developing into total loss of consciousness in the hot stage. In this condition one notices a slow stertorous breathing, total collapse of the limbs, death-like pallor of face and profuse perspiration.

*Diabetes.*—The next disease calling for comment is that known as diabetes. In its grave stage the patient will give signs of prostration and complain of severe abdominal pains. The pulse when taken is found to be rapid yet feeble, and the breathing assumes the character of a deep-drawn sigh known as "air-hunger." The breath, too, has an odor like apples. The sufferer may continue to lie in this condition for one to three days, after which lapse of time he will become completely comatose and death will set in after about twenty-four hours. Coma in this case goes by the name of diabetic coma.

*Meningitis.*—Let us treat now of meningitis. As we behold here inflammation of the brain the danger is at once evident. The symptoms of this serious affection are violent headache, flushed face, irregular pulsation and also irregular respiration, and finally coma. Unconsciousness in cases of this kind is often the sequel of convulsions. In severe cases of brain-fever, too, there is sometimes an occurrence of meningeal hæmorrhage resulting in coma. But whether there be hæmorrhage or not it is always advisable to anoint.

*Heart-disease.*—Coma is found also in heart-disease. When death occurs it is usually due to the gradual failure of the heart's action owing to the weak state of the person. The gradual suspension of animation is marked by conspicuous cyanosis, swelling of the feet, and weak, irregular pulsation.

It may be stated here that when deaths occur from electrical shocks, drowning, sun-stroke, or intense cold, the warning symptoms will be noticed to be faint and slow respiration conjoined with pallor of features, and rigidity of extremities is the rule.

*Bronchitis and Nephritis.*—Two other diseases remain to be remarked upon, viz., *acute* bronchitis and nephritis. In the former, heart-trouble is frequently found to be a concomitant, hence the danger is very grave. In the fatal stage are observable a feverish condition, rapid respiration, profuse expectoration, sleeplessness passing into delirium, and ending in coma. As regards the latter, nephritis being akin to uræmia, convulsions and subsequent coma are the certain signs of immediate danger.

In concluding this portion of our paper we would draw attention to the fact that coma sometimes apparently exists in cases

of hysteria. Hence, at times this may cause unnecessary perturbation of mind in an inexperienced priest. Cases are common in which the subject of such a disorder lies to all seeming in a perfectly comatose condition. The touching of the eye-balls, however, will show that the patient is not really so, as he will flinch and blink when so tested. Furthermore, it is by no means a rare occurrence for a person to appear totally insensible, while *de facto* such a one is sensible to all that is taking place around him, though unable to give any tokens of sensibility. Hence the wisdom of reciting prayers aloud, which may have the happy effect of awakening sentiments of sorrow and piety in one who, as far as can be judged, is quite devoid of all consciousness.

Having treated the subject of coma from a medical standpoint, let us pass on now to consider some practical questions that arise in connection with unconsciousness, in the light of moral theology.

It may be asked what is a priest to do when he is summoned to a parishioner in probable danger of death and quite insensible? Again, ought a priest to repeat the last blessing if the sick man recovers consciousness, inasmuch as the Holy Name could be invoked neither mentally nor orally in such a comatose condition?

The first question may be viewed, under a threefold aspect, viz.: (*a*) Total unconsciousness, *per se*; (*b*) Unconsciousness in the commission of a gravely sinful act; (*c*) Unconsciousness supervening upon a refusal of the Sacraments.

As regards the duty of a priest who is called upon to attend a parishioner who lies in probable danger of death and quite insensible, the course of action to be followed is, I think, clearly set forth by Ferraris, Vol. V, *De moribundo*. He says: "Moribundus qui nullum poenitentiae signum dedit, nec dare potest, si ipse prius probe et Christiane vixerit, et Sacramenta frequentaverit, probabilius absolvi potest sub conditione." It is true the foregoing rule would seem to suppose knowledge of the sick person's previous life. But where such knowledge is unobtainable, as is often the case in hospitals, the principle would undoubtedly be in all cases of this kind, "In dubio stat praesumptio" so far as his fitness for the reception of the Sacraments is concerned.[1]

[1] Vide *Absolutio*, Art. 2, a. n. 4 ad 7.

A priest, therefore, who is called to a dying man who is unconscious, and has no knowledge of his previous life, should certainly absolve conditionally and anoint. But should the dying man have become unconscious in *actu peccati mortalis*, the matter assumes a different complexion.

This question is dealt with at some length by St. Alphonsus, Lib. 6, Tract. 4, *De poenitentia*, No. 483, Dub. 3.

After giving the different opinions of theologians for or against absolution in such a case, the author goes on to state his own opinion in these words: "Si enim licite absolvi potest et debet aegrotus sensibus destitutis, qui nullum dederit poenitentiae signum, si Christiane vixerit, eo quod de ipso prudenter praesumi potest, quod in extremo vitae, si aliquod lucidum intervallum habet, velit absolutionem Sacramentalem recipere, sic etiam potest et debet absolvi (sub conditione) homo Catholicus etiamsi in actuali peccato sensibus destituatur; pro hoc enim etiam merito praesumi potest quod ipse in proximo periculo suae damnationis constitutus cupiat ommi modo suae aeternae saluti consulere."

From this teaching we gather that anyone who becomes unconscious in the commission of a gravely sinful act should be conditionally absolved and anointed, provided he has led a Christian life. On this matter, also, we find Kenrick saying, Cap. IX, *De absolutione*, No. 211: "Qui in ipso peccati actu morte correpti sunt, v. g. rixando, lasciviendo vel nimis potando, non possunt absolvi, quum sint in peccato mortali manifesto; quod si aliquandiu supervixerint, licet sui non compotes vel extra se abrepti furore quem dicunt 'mania a potu,' poterit quis conjicere eos intus dolere, quamvis turbata phantasia nequeant sua sensa pandere, quem eos absolventem sub conditione non improbamus." Kenrick's words would seem more severe than those of the author above quoted. For *per se* anyone who is rendered comatose in *ipso peccati actu* cannot be absolved; though *per accidens* if such a one, for example, were suffering from alcoholic mania, and after his lingering awhile there were reasonable grounds for supposing sorrow for sin, though not clearly manifested, a priest, he says, is not to be condemned for giving conditional absolution.

Interesting are the words of Scavini, Tract. X, disp. 1, Cap. III, Art. II, sec. 2, page 126: "Si nulla signa dedit, negant moribun-

dum absolvendum esse (ne sub. cond. quidem) Abelly, Busembaum, Layman ac Lugo. Sed probabilior et hodie etiam communior sententia cum Billuart, Cardenas, Concina, Croix, Juvenin, etc., contrarium tenetur, quamvis moribundus ille non ita Christiane vixerit. Clare id docet Augustinus, qui dicit, 'quae baptismatis, eadem reconciliationis est causa, si forte poenitentes finiendae vitae periculum, praeoccupaverit; nec ipsos enim ex hac vita sine arrha suae pacis exire velle debet mater ecclesiae.' Tunc enim prudens adest dubium, quod infirmus vel ante sensuum destitutionem, vel post in aliquo lucido intervallo advertens damnationis suae periculum velit et petat absolutionem signis vere sensibilibus, uti sunt suspiria, motus corporis, anxietas respirationis, etc.; licet a praesentibus non percipiantur, quod quidem aliquando contigisse narrant."

The author then explains that in such a contingency, sighing, restlessness, and the like, may be taken as signs of repentance sufficient to warrant absolution, and quotes the well-known dictum of Augustine: "Sacramenta sint propter hominem, non homo propter Sacramenta: et satius sit dare nolenti quam negare volenti." Again, with regard to those becoming unconscious *in ipso actu peccati*, he says: "Plerique satis probabiliter cum Cardenas, Gormaz, Holzman, Pontio, etc., cum aiunt adhuc esse absolvendum sub conditione, modo constet fuisse Catholicum—quia de quolibet potest esse praesumptio, quod si unquam rationis usu donetur, optet omni modo damnationem vitare."—But let us consult a more recent authority. Father Lehmkuhl, pag. 107, Vol. II, *De extrema unctione*, 577, 3, states: "Quare excludi non debent ab extrema unctione (1) sensibus destituti, qui parum Christiane vixerunt; (2) neque qui ipso actu peccati, signo poenitentiae non manifesto, sensibus destituuntur: quibus quamquam S. Eucharistia danda non est, tamen cum conditionata absolutione extrema unctio omnino concedenda est. Nam si forte internum actum attritionis miser peccator habuit, longe tutius, imo certo ejus salus procurabitur per unctionem, per absolutionem valde dubie." Worthy of attention are the words which appear at page 365, sec. 514, *De moribundis sensibus destitutis*:

"Verum homo eo ipso, quod Christiane vixit, imo eo ipso quod ostendit, se velle vivere et mori in unione cum Christi eccle-

sia, satis videtur ostendere desiderium suum, quo velit pro ultimo vitae tempore per sacerdotis ministerium reconciliationem cum Deo sibi forte necessariam recipere. Ergo vere aliquam accusationem generalem publicam facit, eamque ad totam ecclesiam omnesque sacerdotes a quibus absolvi possit. Neque talis desiderii aliqualis manifestatio deest in eo qui parum Christiane vixit, vel in ipso etiam peccato sensibus esse destitutus videtur; nam eo quod mansit in ecclesia ostendit, se sperare et cupere, ut in ultimo vitae tempore per ecclesiam cum Deo reconcilietur."

To sum up, therefore, the course of action to be taken by a priest when called to a dying man who has become unconscious in the commission of a gravely sinful act, would seem to be clear. Though such a one should have lived a careless Catholic life, provided he has not renounced his faith, he should be conditionally absolved and anointed.

I have given citations from different authors at some length, because I think that they throw light on the third phase of the original question concerning the administration of the Sacraments to one who has become unconscious after positively refusing all priestly ministration. In this last case it must be observed there is not even an habitual or interpretative intention of receiving the Sacraments at the time of unconsciousness; there is, rather, an intention to the contrary. What, then, must be done in this case? Let us go, again, to Father Lehmkuhl. After explaining how a person is to be dealt with who being unconscious can give no sign of sorrow or external manifestation equivalent to accusation of sin, he goes on to say (*De moribundis*, pag. 365, sect. 3, no. 515): "Haec explicatio excluditur utique in eo, qui antea sacerdotem repulit, dein sensibus destitutus reperitur. Quem igitur ut absolvere possis, ad aliud recurrere debes, nimirum aut ad aliquam, etsi dubiam, declarationem mutatae mentis coram aliis factam, aut ad signum aliquod, quod fortasse pro doloris manifestatione sumi potest, sive aliis sive sacerdoti datum, ut pressio manuum, oculorum obtutus, suspiria, etc. Quorum si aliquod etsi dubie, adest, absolutio conditionata tentanda est."

What should be done by a priest in the case we are considering would depend, we think, upon whether the dying man never regains consciousness; whether he has momentary consciousness, or recovers his senses for a period, say, of five or ten minutes.

The first supposition presents no difficulty. For the man is dying in *manifesto peccato mortali* and therefore cannot be absolved. To absolve such would be "*dare sancta canibus*," or, in other words, to cast pearls before swine. But were there a momentary gleam of consciousness, the case would seem to be different so far as the mode of procedure on the part of the priestly ministrant is concerned. Did the priest know that the dying man before him had at any time practised his religion, then we think he should have the benefit of the probability that he would turn his heart to God, if only for a moment. The fact of regaining consciousness even momentarily would furnish reasonable grounds of hope that there was a change of mind, in sighs, or looks not observable by those about him, which would justify conditional absolution and Extreme Unction. For as Kenrick would refuse absolution to one becoming insensible in *ipso actu peccati mortalis*, and yet would not disallow conditional absolution in the case of a drunkard who after lingering awhile had a partial clearing of the mind—so when there is practical certainty of a lucid interval a priest would be justified in acting on the broad and elastic principle of Augustine, "Sacramenta propter homines." Did, however, the dying man recover consciousness sufficiently long to ask for the priest, if absent, or give evidence to bystanders of a change of mind—and no such sign was forthcoming—then, equally with the case of one never regaining consciousness, absolution and Extreme Unction must be denied, since "non licet dare sancta canibus."

We will conclude this paper with the consideration of the question as to whether the last blessing should be repeated after the recovery of consciousness, when it was imparted to one in a state of coma which made the invocation of the Holy Name impossible even mentally. To answer this question it is necessary to bear in mind the wording of the decree relating to this matter. The decree S. Cong. of Ind., Sept. 23, 1775, and Sept. 22, 1892, runs thus: "Invocatio saltem mentalis S.Smi Nominis Jesu est conditio sine qua non pro universis Christifidelibus qui in mortis articulo constituti plenariam indulgentiam assequi volunt vi hujus benedictionis." It will be noticed that this decree does not state that the invocation of the Holy Name is essential to the valid imparting of the blessing, but is a *sine qua* condition for the gain-

ing of the Plenary Indulgence in the moment of death. Now the indulgence in question, as Lehmkuhl points out, remains suspended until death ensues. The logical conclusion would seem to be, therefore, that provided the Holy Name be invoked any time between the imparting of the blessing and the moment of death, the Plenary Indulgence is gained; wherefore there is no reason why the blessing should be repeated after the person, in the case we suppose, regained consciousness and was able to invoke the Holy Name. The invocation of the Holy Name as an essential condition for gaining the Plenary Indulgence is on all fours with, say, the last fulfilment of a prescribed condition for gaining the Jubilee Indulgence. What is required is that the last obligation be discharged in a state of grace. But, further, it is clear from Konings-Putzer's Commentarium in Fac., 1897, p. 258, and Resp. S. C. Ind., 12 Martii 1855, as well as from the Analecta, May, 1894, p. 223, that the state of grace is not essential to the valid imparting of the blessing; *a fortiori*, therefore, the invocation of the Holy Name is not essential to the valid bestowal of the last blessing; and as we would not repeat the blessing because it was given to one at the time in mortal sin, neither would a priest re-impart the last blessing because a person at the time it was bestowed was unable to invoke the Holy Name mentally or orally.

ALFRED MANNING MULLIGAN.

*Birmingham, England.*

## FROM FATHER SHEEHAN'S LITERARY WORKSHOP.

FATHER SHEEHAN is a retiring man. But his work has gone out into the world, and created for him a personality quite different from that of the earnest student who combines with his love for books the fervent zeal of the parish priest, careful of the poor and the sick and of the little children of his village who realize their spiritual father's deep sympathy for them.

Of this public personality we may speak without intrusion upon those rights of domestic privacy, to which every man of noble instincts lays claim. And what we would say of it is briefly told. It is this: Father Sheehan's work is not simply to be read; it is

worthy of being studied, of being analyzed, as it reflects the different moods of his soul, and reveals the inner purpose of his observations. He does not write the modern novel with its plots calculated in the first order to entice the curious imagination. He rather paints us pictures that have a charm of coloring and a real meaning for us—pictures like those of "Father Dan" or of "Dolores" in *My New Curate*, or of little "Ursula" in *The Triumph of Failure*, or of "Herr Messing" and "Father Rector" in *Geoffrey Austin: Student.*

But, after all, these figures which linger in the memory are not the real story; they are part of the stage setting to make us understand the moral, the philosophy, the deep lessons of practical life which are to be derived from the unconscious analysis of the motives and providences that are woven into the tapestry of human history, or rather which direct the action of the shuttle that passes life's threads from one side of the web to the other. Father Sheehan is essentially a tendency writer. Like Dickens and Thackeray, though in a different way, he teaches with a definite purpose to bring home to our understanding certain fundamental truths and cautions.

For five years almost without interruption, Father Sheehan's best work has appeared in these pages. *My New Curate* alone, after running serially through the numbers of the REVIEW, had a sale, when published in book form, of more than twenty-eight thousand copies in less than two years. *Luke Delmege* followed, creating similar interest, not only among Catholic readers, but also in the literary world, where thought is valued, at large. Now comes the new serial, *Under the Cedars and the Stars*, and among those who read not merely to be amused by plots and pictures of fairy tales or invented stories, this book is finding its just appreciation. Perhaps the readers of THE ECCLESIASTICAL REVIEW will say: Why do you not publish *Under the Cedars and the Stars* in THE ECCLESIASTICAL REVIEW? We answer: first, because the new serial is of a character which finds more ready reception among the thoughtful laity than among the average missionary clergy, who form the great bulk of the readers of THE ECCLESIASTICAL REVIEW. It is no disparagement of the high-mindedness, the spirit of self-sacrifice, and the zeal for souls which ani-

mate the greater part of our working priests to say that they prefer to read that which appeals to their practical sense and applies to their common-day pastoral work. We must of course treat, as belonging to the special province of an ecclesiastical magazine, those topics of theological science and moral practice which fall in with the line of professional and vocational duties to which we are pledged. But beyond this field, embracing dogma, morals, canon law, church history, liturgy, and ecclesiastical art, we should not often go, unless, as in the case of a purely clerical serial, like *My New Curate*, the articles are nothing else than pastoral theology in popular disguise. In this rôle we trust Father Sheehan will soon appear again in the REVIEW. In the meantime THE DOLPHIN is actually being read by many priests who, having a taste and the opportunity for study in the literature of observation, either subscribe for, or see the magazine on the library tables in their parishes.

And here we must confess to a design with some malice prepense. We believe that THE DOLPHIN helps the clergy in their pastoral work, not only by interpreting the rites and ceremonies, the motives and aspirations of our holy Mother Church, but also by raising the literary and educational standard among the faithful. We have too often explained the purpose of THE DOLPHIN, which is now in many respects a magazine superior to THE ECCLESIASTICAL REVIEW, because it is less professional, and appeals to a broader sense of Catholic culture.

Some of our wealthy Catholics say it is too high for them, too high in its style, and too high in price. They would rather read something with pictures in it, and cheaper. Well, to these we have no appeal to make; their money will go for opera tickets and concerts, and drives, and parties, in which, if literature is at all mentioned, it is probably by way of criticism that "Catholics have not any education or style, or books or magazines worth reading." But most priests know better. They have a care to raise their people by opening libraries and reading-circles, and by assisting movements for the promotion of art and letters; and they want to elevate the educational tone of their people. These read and propagate THE DOLPHIN for the same reason that makes them recommend a good book. If it be a trifle high, it is because of

the good material which will raise the aspirations, refine the tastes of its readers, and make them, as a thoughtful editor of one of our leading journals says, "proud of having a Catholic magazine that vies with the best in any other field of letters and art."

But we meant to speak of Father Sheehan. Perhaps there is no better way of recommending the reading of *Under the Cedars and the Stars* than by giving some extracts from the current number of THE DOLPHIN. They happen to have special application to the priestly calling; ordinarily, they refer to life in its intellectual and moral aspects generally. These following paragraphs, however, are typical, and will make known the trend and character of the sketches, and they will perchance convince one or another among our readers that they do not expend in vain their energy, or even their surplus mite, if they devote it to the spread of good literature by making THE DOLPHIN accessible to an ever-increasing circle of readers.

LXV.*

What a wonderful camera is the mind! The sensitized plate can only catch the material picture painted by the sunlight. The *tabula rasa* of the mind can build or paint its own pictures from the black letters of a book. Here is a little series that crossed the diorama of imagination this afternoon. A great bishop, reading his own condemnation from his pulpit, and setting fire with his own hand to a pile of his own books there upon the square of his cathedral at Cambrai; and then constructing out of all his wealth a monstrance of gold, the foot of which was a model of his condemned book, which he thus placed under the feet of Christ, so that every time he gave Benediction, he proclaimed his own humiliation.

LXVI.

Number two picture is that of a great preacher of world-wide reputation, going down into the crypts of the cathedral that was still echoing with the thunders of his eloquence; and whilst the enthusiastic audience was filing from the doors, and every lip was murmuring: "Marvellous!" "Wonderful," "Unequalled," stripping himself bare and scourging his shoulders with the bitter discipline, until it became clogged with his blood, he murmur-

* From "Under the Cedars and the Stars," THE DOLPHIN, December, 1902.

ing, as each lash fell: "*Miserere mei, Deus, secundum magnam misericordiam tuam.*"

LXVII.

Number three is that of a lowly village church, hidden away from civilization in a low-lying valley in the south of France. It is crowded, it is always crowded, night and day; and the air is thick with the respiration of hundreds of human beings, who linger and hover about the place, as if they could not tear themselves away. No wonder! There is a saint here. He is the attraction. It is evening. The Angelus has just rung. And a pale, withered, shrunken figure emerges from the sacristy and stands at the altar rails. Insignificant, old, ignorant, his feeble voice scarcely reaches the front bench. There is seated an attentive listener, drinking in with avidity the words of this old parish priest. He is clothed in black and white. He is the mighty preacher of Notre Dame, and he sits, like a child, at the feet of M. Vianney.

LXVIII.

Number four is a lonely chateau, hidden deep in the woods of France, away from civilization. It has an only occupant—a lonely man. He wanders all day from room to room, troubled and ill at ease. His mind is a horrible burden to himself. He is a sufferer from a spiritual tetanus. He cannot say: *Peccavi!* nor *Miserere!* He comes to die. Prayers are said for him in every church and convent in France. The Sister of Charity by his bedside presents the last hope—the crucifix. He turns aside from the saving mercy and dies—impenitent. Three days later, after he has been buried, like a beast, without rites, his brother arrives in haste. The rooms are empty. The dead sleep on. The despairing and broken-hearted priest rushes from chamber to chamber, wringing his hands and crying: Oh, mon frère! mon frère!

LXIX.

It is said, the brute creation knows not its power. If it did, it might sweep man from the earth. The same is said of woman; the same of the Moslem, in reference to European civilization

the same of the Tartar hordes. Might we not without disrespect say: The Catholic priesthood knows not its power. If it did, all forms of error should go down before it. The concentrated force of so many thousand intellects, the pick and choice of each nation under heaven, the very flower of civilization, emancipated, too, from all domestic cares, and free to pursue in the domains of thought that subject for which each has the greatest aptitude, should bear down with its energy and impetuosity the tottering fabrics of human ingenuity or folly. Here, as in most other places, are hundreds who, freed from the drudgery of great cities, the mechanical grinding of daily and uninspiring work, are at liberty to devote themselves to any or every branch of literature or science. They resemble nothing so much as the sentinels posted on far steppes on the outskirts of civilization, with no urgent duty except to keep watch and ward over tranquil, because unpeopled, wastes; and to answer, now and again from the guard on its rounds, the eternal question: "What of the night, watchman? Watchman, what of the night?" "Ay," saith someone, pursuing the simile, "but suppose the guard finds the sentinel with a book, not a musket in his hands, what then?" Well, then, the student-sentinel is promptly court-martialled and shot!

And it was of these, sentinels of the West, that the very unjust and bigoted Mosheim wrote: "These Irish were lovers of learning, and distinguished themselves in these times of ignorance by the culture of the sciences beyond all the European nations; the first teachers of the scholastic philosophy in Europe, and who, so early as the eighth century, illustrated the doctrines of religion by the principles of philosophy."

## LXX.

The worst sign of our generation is not that it is stiff-necked, but that it wags the head and is irreverent. The analytical spirit has got hold of the human mind; and will not leave it until the usual cycle of synthesis and faith comes back again. Outside the Church, I searched for it everywhere—this lost spirit of reverence. I sought it in the devout Anglican, hiding his face in his hat, as he knelt in his well-upholstered pew. Alas! He was killing time in studying the name of *its* maker. I sought it

among the philosophers, and found that from Diogenes down, they spat at each other from their tubs. I sought it, rather unwisely, in criticism; and found a good man saying that *The Saturday Review* temperament was ten thousand times more damnable than the worst of Swinburne's skits. I sought it, still more unwisely, in politics; and read that a very great, good statesman would appoint the Devil over the head of Gabriel, if he could gain a vote by it. I went amongst my poets; and heard one call another: "School-Miss Alfred, out-babying Wordsworth and out-glittering Keats;" and the babe replying:

What—is it you
The padded man that wears the stays—

Who killed the girls and thrilled the boys
With dandy pathos when you wrote?
A lion, you, that made a noise,
And shook a mane, *en papillotes*.

What profits now to understand
The merits of a spotless shirt—
A dapper boot—a little hand—
If half the little soul is dirt?

A Timon you! Nay, nay, for shame!
It looks too arrogant a jest!
The fierce old man—to take his name,
You band-box. Off, and let him rest!

Then I went away. I passed by France, the cradle of irreverence, and went out from Occidental civilization. In the East, the land of the sun, the home of traditional reverences, the place of all dignity and ceremonial, where you put the shoes off your feet, and touch your forehead, and place the foot of your master on your head—here is reverence—the turning to Mecca, the kissing of the black ruby[1] in its silver sheath in the Kaaba; and the glory of being an El Hadj; the drinking of the sacred fountain, *Zem-Zem;* the deep voice of the preacher: *Labbaika! Allahamma! Labbaika!* I entered a Turkish town in the evening. The natives

[1] Hajar-el-aswud.

had covered their garments under the *ir'ham*, the vestment of prayer; the muezzins were calling from the minarets. I watched one—a young Child of the Prophet—as he seemed to swing in his cradle high up on the yellow minaret, and shouted with a voice like that of the Angel of Judgment, the invitation to evening prayer. As he swayed to and fro in that lofty nest, his face seemed lighted with a kind of ecstatic solemnity, as it shone in the rays of the declining day.

It was the perfection of prayer and reverence. The setting sun, the long shadows, the face to the East, the silence, the decorum, and the prophetic voice from the clouds. Alas! I saw a grave father thumping the young prophet on the back when he descended; and the young prophet winked with an expression: "Didn't I do it well?" Alas! for the Prophet! Alas! for Allah, Il-allah! He was calling to a *Yashmak* down there in the street!

LXXI.

On the other hand, I find the summit of reverence touched by two extremes in Catholicity—the Cistercian, sitting with folded hands before the oak-bound, brass-hefted Ordinal in the choir; and the little Irish children in our convent schools at prayer. The former is the culmination of religious dignity and reverence; the latter, of Christian simplicity and reverence. And it would be difficult to say which of the two is more pleasing in Heaven's sight. But, whether the heavy doors of the Kingdom would swing open more lightly under the strong and vigorous push of the Trappist, or the light, soft, timid touch of the child, one thing is certain, that the Angels might claim kinship with either in that supreme matter of reverence. And I suppose this is the reason why, in the two most pathetic instances narrated in Holy Writ, where the vengeance of God had to be averted from His people, the priests of the Lord stood weeping in the one case between the people and the altar; and in the other, the prostrate figures of little children strewed the sanctuary before the face of the Most High.

LXXII.

Once upon a time, in the great city of Cairo, when the markets were full of busy merchants, and the narrow streets were

loaded with merchandise, a Dervish came in from the desert; and looking meekly around for a vacant space in the crowded mart, he laid down his square of carpet, and knelt and prayed. He then unfolded his garments, and placed on the carpet a tiny box, but it contained a pearl of great price. The passers-by laughed at the poverty of his belongings, and the great merchants, who sold spices and silks and unguents, turned around from time to time, and jeered at the Dervish and his little paper box. No one came to buy, nor ask his price; and he remained all day, his head silently bent in prayer. His thoughts were with Allah! Late in the evening, as the asses of the rich merchants passed by, laden with costly goods, they came and sniffed at the little box that held the rich pearl. Then lifting their heads in the air, they brayed loudly: "It is not hay! It is not hay!" And some grew angry, and cried still louder: "Give us hay! It is not hay!" Now the holy man said not a word. But when the sun had set, and nearly all had departed, he took up his box, and hid it away in the folds of his garments, and kneeling, he prayed. Then he gathered up his square of carpet, and passed out into the desert, saying in his heart: Blessed be Allah, Il-allah! And afar on the night-winds he heard the bray of the market-asses: "It is not hay! It is not hay! Give us hay!"

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## THE FIRST BISHOP OF JERUSALEM AS A MODERN DOCTOR.

THE text-book from which the theologian learns the triple art of pastoral healing—moral hygiene to prevent evils, antidotes to cure them, and methods of surgical setting after serious falls in which the bone structure is injured—that text is Gury, or Konings, or Lehmkuhl, or Gènicot, or Tanquerey, or Vives, the last arrived on these American shores. They all borrow from St. Thomas and from St. Alphonsus; and these tell us what the Church has prescribed in the canons and decrees of her Councils. But the Councils all refer us back to the New Testament writings, from which the facts and proofs of Christian dogma and discipline are drawn, testified to by the living tradition which has been safely guarded by the Church.

The study of Scripture is therefore the study of our art of instructing, educating, and saving souls. In it we find the principles and illustrations for combating the real evils of all times and all places—and therefore of our own time and country.

Why do we not make use of our heritage of Christian civilization? Is the influence of the priest who comes in the name of Christ incapable of accomplishing to-day what it so readily effected in past ages? Is the glorious doctrine of the Gospel to be forgotten at a time when we need its lessons more than ever? Let us acknowledge that we make too little of the words of divine wisdom, and waste our strength in sophistries dictated by a worldly policy. If we preach the Catechism and the Sacred Scriptures to which the liturgy of the Church invites us, we shall train up a devout, faithful people; and a faithful people will not be led into social trouble by anarchistic demagogues.

The medical profession of our day has traced out the causes and supplied remedies of many common diseases. When the professor has succeeded in discovering the bacillus, the practitioner finds a way to kill or expel it, and the patient escapes the plague with its consequences. Our surgeons go a little farther. They amputate, not the bacillus, but the organ causing the trouble. It is said that certain authorities advocate as a precautionary measure the excision of such organs as the appendix, even in healthy people; thus anticipating the danger of disease by removing the seat in which it is apt to fasten itself. All this is well so far as it is true.

Similarly radical methods are being adopted to banish from society, by means of various new methods of pedagogy, "the pestilence of ignorance," which, as the progressive preacher tells us, is the "hot-bed of superstition." Our colleges know how to educate. They convert the sons and daughters of ancient lines of dunces into regular prodigies, masters of sciences and arts, inventors by scores, and virtuosos; and what will not enter the brain by the pedagogical method, may still be injected by hypnotic suggestion.

Thus disease of the body and disease of the mind are being abolished, either by antiseptics, which destroy the micro-

organisms of disease, or by prophylactics, which keep the poisonous germs at a distance.

All this shows that we are great, and hence we ought to be safe and contented. Nevertheless there are evidences that, with all the glory that encompasses us round about, to the exclusion of ills which flesh and spirit were supposed to be the legitimate heirs of, we are not quite satisfied.

### The New Diseases.

Some say that with the access of remedies against physical ailments, there have come nerve-troubles, and a propensity to insanity, and sterility; that whilst we know how to ward off the old diseases, we have got quite a host of new ones. So, too, with the spread of educational facilities, crime in the domestic circle, and discontent, selfishness, oppression of the minority, municipal fraud, excessive freedom of speech in press and assembly, and a multitude of other evils have grown up with astonishing rapidity and enlargement. Sensible people complain of the monstrous imposition of faith curists who, in spite of the progress of medical science, follow Mrs. Eddy's shallow doctrine and allow children to suffer and die under the plea that disease of the body is a mere notion of the mind. Even more alarming, in view of what is being done to preserve life, is the enormous spread of the practice of that other kind of infanticide which prevents the complete development of human life before any guardian can lodge a protest against this method of depopulating God's earth. Aside of these evils there is the socialistic burrowing and the anarchistic uprising against all authority, which threaten the lives of legitimate rulers and of peacefully inclined citizens, and which sow discord among the different classes of the commonwealth. There are the monopolies of the wealthy, and the oppression and opposition of the poor. There are the slanders and scandals of an iniquitous press, teaching vice through the criminal columns of the illustrated newspapers in a way which enters and deluges the remotest confines of the land, and drowns every germ of religious or moral growth in the young who are taught to read.

### Advertised Remedies.

Against this horde of undeniable evils, swelling continually,

and threatening to engulf modern society like a monstrous tidal wave, we are busy writing treatises and books, and devising schemes of legislation which would help us forestall or evade the inevitable destruction. These endless plannings to build up a legislative bulwark against the encroaching rise of social revolution seem to be, if not idle—for they may ward off the destructive force at least for a time—yet lamentably inadequate. Indeed they suggest no remedy when we consider the permanency of the danger. They are, moreover, far less efficacious than the precautions and plans that we already possess in very ancient codes. I wish to direct attention to one of these, a digest of legislative principles, and of recognized authority, which deals with the proper way of averting these very social evils about which we are troubled and concerning which we continually write and read. As we are dealing with diseases of the social body I should call this ancient codex

### An Old Physician's Prescription.

It was written by a native Palestinian, who became the first Bishop of Jerusalem, and it is well known as the Epistle of St. James. It is a sort of encyclical or pastoral letter addressed to the converts from Judaism throughout the Asiatic provinces. The early Fathers of the Church, who give testimony regarding the inspired character of this letter, class it with the other writings called "Catholic Epistles" because of the universal application of its teachings and exhortations. The writer speaks with the authority of an Apostle; and whatever we may hold regarding the views of the later Biblical critics, who are divided as to whether St. James knew enough or too little Greek, it is very well known that the venerable first Bishop of Jerusalem, who wrote the "Epistle," was respected among Jew and Gentile as "a just man," and would never have found his death as a martyr among his own people but for the jealous calumnies of the priests at the Temple. In this he followed his Divine Master. What remains undisputed is the fact that the lessons of this Epistle have been for over eighteen centuries regarded as an expression of divine wisdom. They are, even to those who see in our Lord only a great and virtuous reformer, whose philosophy supersedes all the

wisdom of past ages, the truest interpretation of right living both for the individual and for the congregate. Even when Luther, finding the doctrine of the necessity of good works set forth as a condition of right faith, wished to discard this Epistle of St. James as lacking the character of divine inspiration, the other so-called "reformers" opposed him; and the Epistle of St. James is to be found in all the present-day Bibles, whether Catholic or Protestant.

Let us then open and read this letter of the saintly son of Alpheus, the "brother" of our Lord, whose very close association with the Holy Family from childhood up must have given him a special power of understanding and interpreting the spirit of Christ; and is not this spirit conceded by all who profess the Christian faith to be the panacea in truth, as it was meant to be, of all our earthly ills? The lamb and the lion would meet at peace; there would be no longer any pain or sorrow without such compensating consolation and joy as to make the martyr's lot more enviable than that of the conquering tyrant. "Beati qui lugent" —Blessed are they that weep—the poor in spirit—they that suffer persecution—the clean of heart.

It is not a very long dissertation; and yet it deals with all the great questions and difficulties of modern social life, showing how little, after all, the world changeth in its bent toward sin, and how sin always brings the same retribution—reminders of the fact that corruption and death are the fruit of transgression.

St. James introduces his Epistle by referring to the sad conditions of life under which the scattered children of Abraham are laboring, as a trial of faith. It is an established law of our present position that we should be under various temptations by which our fidelity and title to eternal happiness are to be tested. We must therefore accept as a fundamental truth against which no sane opposition is justly warranted, that

### Ills as a Trial are a Profitable Necessity of our Pilgrimage.

Now this trial is not to be regarded as a calamity. On the contrary. As the soldier looks to victory in the hardship which he undergoes, as the sorrow of a mother in labor is eventually

turned to joy because a man is born into the world, so temporal suffering becomes to the right-minded a guarantee of eventual happiness. Hence, writes the Apostle, "My brethren, count it all joy when you shall fall into diverse temptations";—he styles the trials "temptations," because they are in reality nothing else.

Now that which fosters and strengthens in us this view of life's trials is *our faith.*

It is upon this truth as a pivot that the Apostle's instruction and admonition to the converts turn. He bids them seize this gift of faith which turns temptation into hope: "Knowing that the trying of your faith worketh patience." In the thought of St. James, as in reality, faith and wisdom are one quality of soul. It is the light emanating from the Divine Sun, at once illuminating and warming. As such, man must draw it to himself by prayer. "If any of you want wisdom, let him ask of God, who giveth to all men abundantly—and it shall be given him; but let him ask in faith, nothing wavering." This twin thought forms the prologue, the introduction to the letter. In various ways it is repeated in the first chapter: "Blessed is the man that endureth temptation, for when he has been proved, he shall receive the crown of life, which God hath promised to them that love Him." Do not err, therefore, dearest brethren, "every best gift, and every perfect gift is from above, coming down from the Father of Lights with whom there is no change nor shadow of alteration." This trust and confidence in God's Fatherhood is not, however, made fruitful by a mere passive endurance of the accidents of life alone. In truth we cannot sustain the hardships of earthly trial, unless by a restraining of those inclinations to which the weight of our corrupt nature draws us. The religion of Christ differs from the stoicism of the Pagan philosophers which taught them to endure the inevitable without complaint; but which also robbed them of the pleasures of hope. The realization of that pleasure demands

### The Panacea of a Living Faith.

And the insistence upon the proper qualities of a living faith forms the principal theme of the Apostle's exhortation, inasmuch as through them life is rendered endurable, nay even happy,

amid diverse trials. Conformity to this preordained plan of human life constitutes the law and guarantee of true liberty; and "he that hath looked into the perfect law of liberty, and hath continued therein—this man shall be blessed in his deed."

The Apostle St. James reminds us that faith cometh through receiving the words of the Gospel, as St. Paul assures us: "Faith cometh by hearing, and hearing by the word of Christ."[1] In truth this whole Epistle is a commentary, an explanation of the teaching of St. Paul in his letter addressed to the Romans. He warns them not to misunderstand the doctrine of the Apostle of the Gentiles, who insists upon faith in Christ as the essential requisite of salvation.

### This Faith Comes to Us by Hearing.

It is clear that the gift of faith received in our Baptism as a germ capable of growth, must be fostered and nourished. St. James tells us that this is done by listening to God's word. "With meekness," he writes, "receive the ingrafted word, which is able to save your souls."[2] Note the expression, "with meekness." Perhaps, the preacher who speaks to us is not to our liking. His voice and manner lack the persuasive faculty that would attract us; his reasoning fails to convince, not because truth is wanting in his argument, but because the accidental defects of his personality strike our sensitive and critical view, and repel us. We will not listen, from motives similar to those which prevent us from yielding to reasons that are in themselves convincing, at times when we are irritated. The fault is largely in our attitude. At all events, it should not turn us from the truth itself, which may be found, if not clearly in the preacher's inadequate diction, surely in the reading of the inspired text.

Here is one reason why Catholics who possess the faculty and the leisure for self-culture should, thoughtfully and reverently, study the Bible. It will furnish them with the right point of view, and, as in the case of this Epistle of St. James, about which we here treat, show them the remedies, the antidote against the evils that afflict modern society.

[1] Rom. 10: 17.
[2] Chap. 1: 21.

MALARIA—AN EVIL PRESS.

Among the primary sources of the most serious evils that affect modern society, is the propaganda of crime, which is made by the daily advertising given it in the sensational press—the newspapers and the cheap popular prints forced upon the attention of the public at every point of concourse. The malice of a lying tongue is multiplied a millionfold by a central press association that is governed by policy, or by partisan spirit, or by the mere wish to gratify idle curiosity by the creation of fictitious news. Against this St. James preaches with undisguised severity when he condemns the evils of the tongue. "Behold the tongue is a fire, a world of iniquity—it defileth the whole body, and inflameth the wheel of our nativity, being set on fire by hell." He calls it a fire that inflameth the wheel of our nativity, as if to say that it gives swift currency to all the evil propensities of our corrupt nature. "The tongue," he says, later on, "is an unquiet evil, full of deadly poison. By it, we bless God and the Father, and by it we curse men, who are made after the likeness of God."

As the poisonous press continually infects the social atmosphere with its pestilential exhalations, it cannot but be that the influence makes itself felt in our public education. The fevers of ambition and of worldly wisdom bring on the

VERTIGO—FALSE EDUCATION—

which repeats and insists with the emphasis of an overheated brain upon the false maxims of a purely humanistic or pagan education. We deem of highest importance the knowledge, the sciences, the arts, that make for industrial advance, that raise to national and financial importance, that secure an external prosperity in which the gaudy display of the master's wealth hides or overshadows the misery of the silent poor, the slaves, through whose toil and intelligence the magnificence which we admire has been made possible. We have innumerable "schools" in every branch of science, representing diverse and opposing theories; homeopaths and allopaths in all the professional walks of life; and what to-day is approved as the only right, to-morrow is condemned as the surest wrong. Thence arise endless contention and discords which divide men into hostile camps and leave their impress on successive generations.

With this knowledge and contentions of earthly degree St. James contrasts the science of the saints which elevates us to nearness to God and thus enables us to see with His eye. "Who is a wise man and endued with knowledge among you?" he asks. "Let him show, by good conversation, his work in the meekness of wisdom." "If you have bitter zeal, and there be contentions in your hearts, glory not and be not liars against the truth. For this is not wisdom descending from above, but earthly, sensual, devilish. For where envying and contention is, there is inconstancy, and every evil work. *The wisdom that is from above*, first indeed is chaste, then *peaceable, modest, easy to be persuaded, consenting to the good, full of mercy and good fruits*, without judging, without dissimulation. And the fruit of justice is sown in peace to them that make peace."[3]

From the false maxims of the world, from the wisdom which is "earthly, sensual, devilish," as the Apostle says, there arises that inordinate eagerness for amassing riches, the social disease of

### Carbuncles—Pride of Wealth.

Every age of national prosperity has demonstrated the corrupting influence of individual wealth upon the life and growth of organized society. St. James recognizes, indeed, the legitimate inequality of the individual members of a commonwealth. Hence he speaks at the very beginning of his Epistle of the relative position of the "brother of low condition," who finds his compensation in the "glory of his exaltation" as a co-heir of the Kingdom of Christ; whilst the rich are admonished to be humble (low), because their riches will pass away "as the flower of the grass. For the sun rose with a burning heat, and parched the grass, and the flower thereof fell off, and the beauty of the shape thereof perished."

But the rich who use their wealth, not to alleviate the lot of the poor, for whom they are in reality stewards, but to indulge their luxury—these the Apostle stigmatizes in awful words as a brood destined to destruction. "Go to now, ye rich men, weep and howl in your miseries which shall come upon you. Your riches are corrupted, and your garments moth-eaten. Your gold

[3] Chap. 3: 13–18.

and silver is cankered; and the rust of them shall be for a testimony against you, and shall eat your flesh, like fire. You have stored up to yourselves wrath against the last days. Behold the hire of the laborers, who have reaped from your fields, which by fraud has been kept back by you, crieth: and the cry of them hath entered into the ears of the Lord of Sabaoth. You have feasted upon earth, and in riotousness you have nourished your hearts, in the day of slaughter."

Does not all this sound like the key-note of the complaints made in these days by the laborer urged to revolt against his employer, whence are produced in the social body

PARALYSIS—LABOR STRIKES

which weaken and hinder honest industrial efforts. They give a pretext to the idler and the criminal to justify opposition to legitimate order, and by spreading discontent among the masses, foster anarchical tendencies which destroy the very life of the nation.

But whilst St. James unequivocally condemns the oppression of the poor by the rich, he will not lend his heaven-inspired voice to encourage any resentful opposition by violence. He who was called by His people *the Just One*, a fit arbiter to determine the right of the poor to earn his bread, and the duty of the rich to help the needy brother in the fulfilment of the divine precept "to work" that he might earn a living—he thus speaks to the laborer, the neglected, the oppressed of his race among the Gentiles: "Be patient, brethren, until the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of earth; patiently bearing till he receive the early and later rain."

"Be you therefore also patient, and strengthen your hearts; for the coming of the Lord is at hand. Grudge not, brethren, one against the other, that you may not be judged. Behold, the judge standeth at the door. Take, my brethren, for an example of suffering evil, of labor and patience, the prophets, who spoke in the name of the Lord."

"Behold, we account them blessed who have endured. You have heard of the patience of Job, and you have seen the end of the Lord, that the Lord is merciful and compassionate."[4]

[4] Chap. 5: 7–12.

And because discontent and opposition and idleness foster profanity of speech, the Apostle immediately connects with this thought of patient hopefulness the warning against the social disease of

THE OVERCHARGED LIVER—PROFANE SPEECH.

The bile of dissatisfaction creates a hypochondriac disposition and there arise jaundiced and distorted views of things, which excite the nerves; and these the tongue, which, ill-controlled under such circumstances, utters blasphemy against the Lord. Hence, the Apostle once more returns to the warning given at the beginning of his Epistle regarding caution in speech:

"My brethren, swear not; neither by heaven, nor by earth, nor by any other oath. But let your speech be, yea, yea; no, no; that you fall not under judgment."

Such are the lessons which the Epistle of St. James contains. Does anybody, except the blindly-interested and irreligious, question the wisdom of what we Catholics hold divinely-inspired philosophy? And if it be this, why do we not act on it, and insist upon it, instead of discoursing and writing learned treatises about the social problem, which the masses, who by their Christian docility and forbearance could best solve the difficulty, do not understand.

Some time ago a priest from an Eastern State made a journey to the Indian territory. On a Thursday before the First Friday of the month he found himself in a little log-house with three partitions, where the priest who had charge of the local mission dwelt. The next day our visitor was astonished to see the Indians (Cœur d'Alaines), between four and five hundred, all gather at dawn to assist at Mass and to receive Holy Communion. Some of them had to come several days' journey, a distance of same forty miles; and this spectacle of devotion repeated itself, every month. It is a simple priest, not of their own race, who, in the spirit of meekness and humility, finds it possible to control the wild nature of these natives, and to bring them under obedience to the yoke of Christ. Nor are these Indians reluctant followers of the discipline that bids them endure silently and in hope of Paradise the injustices which they have from time to time experienced at the hands of unscrupulous public agents, whose

bigotry guided their policy toward these untrained wards of our Government. They came to the celebration of the First Friday, decked in their best robes of honor, with the badge of the Sacred Heart on their breasts, the chiefs proudly and joyfully leading the way.

### This Faith must be Preached.

And here the special duty of the priest to preach this doctrine of faith approved by good works, which leads to happiness of the individual and society, becomes apparent.

"How shall they believe Him of whom they have not heard? And how shall they hear without a preacher?"[5] St. James goes into detail regarding the manner and particular topics which the preacher is to keep before his hearers.

First of all the priest is to set aside all respect of persons when he deals with his people from the altar. The Apostle warns the exponent of "religion clean and undefiled before God" not to have and proclaim "the faith of our Lord Jesus Christ of glory with respect to persons. For if there shall come into your assembly a man having a golden ring, in fine apparel, and there shall come in also a poor man in mean attire, and you have respect to him that is clothed in the fine apparel, and shall say to him: Sit thou here; but say to the poor man: Stand thou here; do you not become judges of unjust thoughts?"

We are accustomed to "front pews," to the public advertisement from the pulpit of the contributions by the rich, and to the preferences and flatteries that give countenance to the pride of the prosperous. This St. James condemns at the very outset of his Epistle, and again and again in the course of his instructive appeal. "Hearken, my dearest brethren. Hath not God chosen the poor in this world, rich in faith, and heirs of the Kingdom which God hath promised to them who love him? But you have dishonored the poor man!"[6]

What we need is to appreciate properly the wonderful virtue that our religion offers us in the ministry of our churches. Every morning, the Eucharistic Sacrament is there offered; there we

[5] Rom. *ibid.*

[6] Chap. 2: 5,

can take away the burden of sin and discontent, and dispense grace and consolation to the erring. There above all is the perpetual home of the Blessed Sacrament, the Divine Healer of every ill, the Physician who, through the ministry of His Church, can cure all our diseases.

St. James, who foresees the evils against which he warns the children of Christ by inspired words applicable to all times and countries, thus bids[7] us seek the longed-for relief at the well-spring of sacramental grace in the Church:

"Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord." He addresses not only the sick in body, but the heart-broken, the soul in sin, nay the whole disordered and sick society. That society needs penance, it needs prayer, it needs the ministration of zealous priests who will reinforce the maxims of the Gospel, and pour into our social wounds the balm of sacramental regeneration. This ought to be our endeavor. We who boast of any influence, whether upon the individual or the masses, whether upon the dependents who serve us, or upon the society that courts us, are guilty of squandering God-given talents, unless we lead others to this fountain whence living waters flow for the healing and refreshing of men in need and suffering. Delay makes each case more hopeless, because the irritants are ever at work and the influence of truth and justice is being slowly but steadily undermined. Or is it true that in this beautiful land of ours there are not enough of thoughtful Catholics enjoying social position, who feel that they can and should exercise some influence for good upon those around them? Is the purpose of life to be thus misunderstood by those who are best able to aid in God's work for the salvation of souls? Charity is the law and condition of life eternal. "My brethren, if any among you err from the truth, and one convert him; let him know that he who causeth a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins."

[7] Chap. 5 : 20.

# Analecta.

## E SACRA CONGREGATIONE INDULGENTIARUM.

De translatione festorum relate ad indulgentias.

Prior Generalis Ordinis Servorum B. M. V., Sacrae Congregationi Indulgentiis Sacrisque Reliquiis praepositae exponit, non omnes convenire Indulgentiam Plenariam per rescriptum eiusdem S. C. die 27 Januarii 1888 concessum, a Christifidelibus toties lucrandam, quoties ecclesias Ordinis Servorum Mariae etc., (sive Fratrum, sive Monialium nec non Tertii Ordinis vel Confraternitatis VII Dolorum B. M. V.) in festo septem Dolorum B. M. V. visitant, transferri posse ad aliam diem, si externa solemnitas transferatur.

Quare ad omne dubium de medio tollendum humiliter quaerit: An in Decreto generali diei 9 Augusti 1852 de translatione festorum relate ad indulgentias, comprehendatur etiam translatio Plenariae Indulgentiae, de qua supra?

S. Congregatio audito Consultorum voto, respondit: *Affirmative.*

Datum Romae ex Secretaria eiusdem. S. Cong. die 2 Iulii 1902.

L ✝ S. S. *Card.* Cretoni, *Praef.*

## E SACRA CONGREGATIONE INDICIS.

### DECRETUM.

FERIA III, DIE 19 AUGUSTI 1902.

*Sacra Congregatio Eminentissimorum ac Reverendissimorum Sanctae Romanae Ecclesiae Cardinalium a SANCTISSIMO DOMINO NOSTRO LEONE PAPA XIII Sanctaque Sede Apostolica indici librorum pravae doctrinae, eorumdemque proscriptioni, expurgationi ac permissioni in universa christiana republica praepositorum et delegatorum, habita in Palatio Apostolico Vaticano die 19 Augusti 1902, damnavit et damnat, proscripsit proscribitque, atque in Indicem librorum prohibitorum referri mandavit et mandat quae sequuntur opera:*

PRESBYTER LUCENSIS.—L'antichità intorno all' elezione dei sacri Pastori.—Lucca, tip. del Serchio 1902.

ZINO ZINI.—Il pentimento e la morale asceti.—Torino, fratelli Bocca 1902.

*Itaque nemo cuiuscumque gradus et conditionis praedicta opera damnata atque proscripta, quocumque loco et quocumque idiomate, aut in posterum edere, aut edita legere vel retinere audeat, sub poenis in Indice librorum vetitorum indictis.*

IULIUS BOIS, HERMANNUS SCHELL, AEMILIUS COMBE, IOSEPHUS MÜLLER, FRANC. REGIS PLANCHET et CAMILLUS QUIÉVREUX decretis S. Congregationis, editis 21 Aug. 1896, 15 Dec. 1898 et 7 Iun. 1901, quibus eorum quidam libri notati et in indicem librorum prohibitorum inserti sunt, laudabiliter se subiecerunt.

*Quibus SANCTISSIMO DOMINO NOSTRO LEONI PAPAE XIII per me infrascriptum Secretarium relatis, SANCTITAS SUA Decretum probavit, et promulgari praecepit. In quorum fidem etc.*

*Datum Romae die 19 Augusti 1902.*

ANDREAS *Card.* STEINHUBER, *Praef.*

L ✝ S. Fr. THOMAS ESSER, *Ord. Praed. a Sec.*

*Die 20 Augusti 1902. Ego infrascriptus Mag. Cursorum testor supradictum Decretum affixum et publicatum fuisse in Urbe.*

Vincentius Benaglia, *Mag. Curs.*

## E SACRA POENITENTIARIA

### Dubia circa Confessarios Regularium.

Titio, sacerdoti approbato ad audiendas Confessiones, non raro contigit confessiones excipere regularium variorum Ordinum. Quare, quo prudentiore agat ratione, ab hoc sacro Tribunali enixe postulat solutionem dubiorum quae statim proponuntur hic infra:

I. Caius, sacerdos regularis, sub vesperum accessit ad Titium, facturus exomologesim. Interrogatus de recepta a Superiore facultate, respondit Superiorem domo abesse nec eodem reversurum die, nullum autem alium in Conventu adesse praesentem sacerdotem. Potuit-ne, in hac domestici Confessarii inopia, a Titio valide et licite absolvi?

II. Inter facultates quas S. Poenitentiaria pro foro interno cum confessariis communicare solet legitur, N. VIII, facultas "absolvendi religiosos cuiuscumque Ordinis, dummodo apud te legitimam habuerint licentiam peragendi Confessionem sacramentalem . . . etiam a casibus et censuris in sua religione reservatis." Valet-ne illa facultas ad casus quolibet modo reservatos? Soliti enim sunt in religionibus casus reservari alii Superiori immediato, alii Provinciali, alii Generali. Istas tamen observare distinctiones Confessario extraneo valde fuerit difficile. Suadet igitur expeditus facultatis usus ut omnes comprehendat casus religionis proprios. Prudens ceterum Confessarius non omittet ea imperare quibus Ordinis bono vel iuri satis sit cautum.

III. Utrum Confessario regulari praefata facultate uti licet, cum Confessionem excipit religiosi eiusdem Ordinis ad quem pertinet ipse, ita ut in reservata proprii Ordinis polleat iurisdictione non formaliter a Superiore accepta, an contra coercetur usus ad religiosos extraneos?

IV. Utrum Superior qui Confessionem permittit, addita conditione, v. gr. "Dummodo pro reservatis serves Ordinis consuetudinem" impedire valeat praefatae facultatis usum; an contra, semel concessa confitendi licentia, electus confessarius habeat vi facultatis Poenitentiariae potestatem in reservata a voluntate Superioris plane independentem?

V. Num dicta n. IV. omnino transferenda sunt in religiosum

*itinerantem*, qui ad adeundum Confessarium extraneum expressa Superioris facultate non habuit opus?

Sacra Poenitentiaria, mature perpensis expositis, ad proposita dubia respondet: ad I^um. Si Superior domus aliique confessarii tamdiu absint saltem per unum diem ut grave sit religioso poenitenti toto eo tempore carere absolutione sacramentali, is licite et valide absolvitur ab extraneo confessario idoneo h. e. approbato. — Ad II^um. *Affirmative* — ad III^um. Dummodo Confessarius regularis approbatus sit ad recipiendam Confessionem religiosi proprii ordinis *affirmative* ad primam partem, *negative* ad secundam. Ad IV^um. *Negative* ad primam partem, *affirmative* ad secundam.—Ad V^um. Si Confessarius extraneus habeat a S. Sede facultatem absolvendi religiosos a casibus reservatis in eorum Ordine, *affirmative*, secus, *negative*.

Datum Romae, in Sacra Poenitentiaria, die 14 Maii 1902.

B. Pompili, *S. P. Datarius.*
J. Palica, *S. P. Subst.*

# Conferences.

THE ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

## OUR ANALECTA.

The Roman Decrees for the month are:

I.—S. CONGREGATION OF INDULGENCES confirms former decree permitting transfer of Indulgences with the translation of feasts.

II.—S. CONGREGATION OF THE INDEX censures two Italian works dealing with theological subjects. Announces the formal submission of the authors Schell, Combe, Joseph Müller, Planchet and Quiévreux, whose works were censured in former decrees.

III.—S. POENITENTIARIA answers some doubts regarding the rights of confessors to absolve in cases of religious.

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## THE POWER OF THE VICARS-GENERAL.

There has been a considerable amount of questioning recently as to the exact limit or extent in the exercise of the faculties which a Vicar-General enjoys in his diocese, independently of the concession or delegation by the Ordinary.

A correspondent recently inquires:

"Ex decreto S. C. S. Officii 24 Nov. 1897 facultates habituales Episcoporum factae sunt *reales*, et conceduntur secundum formam decreti 20 Feb. 1888, sc. Dispensationes committuntur Ordinario, sub qua appellatione veniunt inter alios *Vicarii* in spiritualibus *Generales*."

I. Has the status of our Vicars-General been changed as regards matrimonial dispensations by this decree of 1897? II. May they grant all dispensations conceded in our *Facultates*, "Episcopo praesente seu in remotis non agente?"

The Vicars-General of the country, I am sure, would be grateful for a commentary in the REVIEW on this decree, as also would be

S. B. R.

To which an eminent Canonist, who was asked his opinion in the matter, replied:

*Ad I.* Certainly; because before the Decree of 1897 and that of April 20, 1898 (*Acta S. Sedis*, xxx, 703), the article VIII, Form. D, and the corresponding part of the final Article of Form. E, referring to the faculties granted to the Vicar-General, showed that these were to be delegated, and that only with certain restrictions.

After said Decree of 1897 (and that of April 20, 1898) the faculties are *directly* given to the Vicar-General. This concession includes, according to the Decree of the Holy Office, June 23, 1898 (*Acta S. Sedis* xxxi, 120), also those faculties which were granted antecedently to said Decree and which are not yet exhausted. So at least this last decree has been interpreted, although it is not quite clear.

*Ad II.* I rather incline toward the affirmative opinion, which allows to the Vicar-General the right of exercising said Faculties also when the Bishop is in residence; for, according to the Decree of April 20, 1898, "Facultates omnes concedendae sunt Ordinariis locorum." Now there is no distinction made between Ordinary and Ordinary, that is between Bishop and Vicar-General. Hence the Vicar-General may exercise them by the same right as the Bishop. In a subsequent Decree, December 14, 1898 (*Acta S. Sedis*, xxx, 384), certain restrictions in the concession of Faculties are enjoined; but as the Decree treats of the question of *subdelegation*, it does not appear to extend to the powers of the Vicar-General.

It is difficult, therefore, to imagine any reason why the Vicar-General should abstain from the use of these faculties, even *praesente Episcopo*.

A Bishop might argue that, if this interpretation is to be accepted, his own position has become more restricted since the new Decree was made, for practically the entire faculty rests with the Vicar-General. This may be, except in so far as the Bishop could—at least so it seems to me—exercise his power of reserving to himself the use of certain faculties, thus restricting the privileges of his Vicar-General. This is the case with regard to Regulars, whose members receive certain privileges directly from the General, yet in such wise that the Superior may restrict them in whole or in part, according to his judgment. *Sic salvo meliori.* J. P.

This appears a most reasonable view. However, we shall have the subject exhaustively treated in the next issue of the

REVIEW, with such reference to authority as to leave no doubt as to the exact limits of the Vicar's jurisdiction.

## IS THE "CARENTIA OVARIORUM" A DIRIMENT IMPEDIMENT?

The question is exhaustively discussed in the article by Father Casacca, Moderator of Studies in the Augustinian Order of this country. The matter deserves to be carefully weighed by theologians and pastors, who have to deal with such cases much more frequently at the present day than was formerly the case. There is, indeed, a grave difference of opinion among theological authorities as to the fact whether the total and absolute absence of the ovaries constitutes such "impotentia" as is required for a diriment impediment in the ecclesiastical sense. A writer in the *Nouvelle Revue Theologique*, Vol. XX, page 83, and XXVI, page 287, interpreting the decree of the Holy Office, which says, "Impotentes non sunt feminae quae utroque ovario et utero carent. Impotentes sunt feminae quae utero et vagina carent," decides the doubt in the negative. Lehmkuhl, Sabetti, and Konings seem to be of the same opinion. Tanquerey, in his recently published compendium of Moral Theology (Supplementum, II, 3) explains the state of the question very lucidly, but leaves the solution as a *questio disputata.*

We hope to hear from some of our theological authorities on the subject, unless they consider Dr. Casacca's argument sufficiently conclusive to determine the view to be taken, at least in practice—which is the main point at issue. One important suggestion, at the end of the article, should be remembered by confessors generally, viz., that these questions can *not*, as a rule, be safely settled in the confessional. They should invariably be referred to the Matrimonial Judge of the Diocesan Court, or to the Chancery Office, in which the Bishop lodges the definite authority of his own decision.

## A DEDICATION.

Miss Eleanor C. Donnelly, whose religious poetry suggests habitual life in the pure and sympathetic atmosphere that surrounds the Sacred Heart of her Divine Master, has contributed

to the current number of THE DOLPHIN the following beautiful dedication in verse.

The *Dolphin* from the earliest days of the Church has stood as the Symbol of Christ. See an article on this subject in the January number of THE DOLPHIN, 1902.

THE DOLPHIN.

Strong silent symbol of the Father's Word,
King of thy brethren in the crystal brine!
Swifter than flight of dart or flash of sword,
Thou imagest to us our puissant Lord,
Our Dolphin all divine!

Enamored of earth's tuneful melodies,
And meekly docile to thy friends terrene,
Thou followest their barks thro' limpid seas,
Warning them oft of unseen enemies,
Most faithful coryphene!

If, in the dusky chambers of the deep,
All lustreless and dull thy scales appear,
The rainbow tints that flush thy flying leap,
Recall the Risen Christ—the radiant sweep
Of robes divinely dear.

Yea, more than all, thy changeful loveliness,
Thy brilliant iridescence at death's hour,
Reminds us of that Beauty born to bless,
Which bids the grave, so drear and comfortless,
To blossom like a flow'r.

Hence do we meet thine emblem in the homes
Of Apostolic ages—view it traced
Upon the martyrs' sacrificial tombs,
The hidden altars of the Catacombs—
Monuments, time-defac'd.

For thou, dear symbol of the Life, the Way,
The ICHTHYS Whom celestial waters shrine—
Didst to our fathers, as to us, portray
The Glory of the everlasting Day,
Our Dolphin all divine!

ELEANOR C. DONNELLY.

## "GAUDETE" SUNDAY.

On the third Sunday of Advent (Dec. 14) the calendar says that the *playing of the organ is permitted in the liturgical service.* As a matter of fact the organ is played at the solemn functions in our churches without discrimination throughout the whole year. Properly this ought not to be; and in the great churches of Catholic countries the services during the preparatory days of Advent are performed by trained chanters without organ accompaniment. The purpose is to mark the absence of festive joy and to bring home to the mind of the faithful the fact that at these seasons they are to refrain from whatever tends to flatter the senses, even with reference to things which are lawful at other times. For the same reason solemn marriage celebrations are interdicted until the end of the Christmas octave.

This spirit of self-restraint belongs, as has been said, to Advent, which is a preparation for the Christmas joys. We are making ready for the reception of our Heavenly King coming to dwell with us for a time on earth and in our hearts permanently. This means taking thought, cleansing, and furnishing, which involve labor and sacrifice. So we meditate, purify our hearts by sorrow for sin and by mortification, decorate our interior by prayer, the practice of self-restraint and works of charity.

But the season is long, the work tiresome, and the body weak. And as the laborer rests at times in the midst of his task, to take a glance at what has been accomplished, and to refresh himself with the anticipation of the joy that awaits him at the end of his work, so the Christian stops in the midst of Advent preparation to rehearse for a moment the sweet melody of coming Christmas chant and to take in the full meaning of the encouraging words of the Holy Spouse, his Mother the Church, as she calls out to her children "Gaudete," that is "Be joyful," the Lord, the Emmanuel, your consolation and Saviour is at hand!

Such is the meaning of the Mass service on the third Sunday of Advent. Hence the organ is played in momentary joyful strains, flowers deck for the day the altar, and there is a tone of hopeful jubilation in all the prayers of the sacred office of that day.

The vestments are still of the violet color which—a mixture of

blue which signifies the hope of heaven, and red which symbolizes sacrifice—denotes the spirit of soberness and penance, but in the solemn service the deacon and sub-deacon wear the dalmatics (vestments of joy) in place of the folded purple chasuble, which is properly worn by them during all seasons of penance throughout the year.[1]

On the feastdays which occur during the week of Advent the festive service and therefore the organ music and the decorations of the altar are retained. So also at Benediction of the Blessed Sacrament, when neither the violet color is used in the vestments of the priest, nor the purple antipendium which usually hangs in front of the altar, which is removed for the time, to indicate the character of the Eucharistic joy. Only the Sunday service of the Mass is always distinctly penitential throughout, with the brief exception of the *Gaudete* liturgy just mentioned.

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## COLOR OF THE VESTMENTS FOR "GAUDETE" SUNDAY AND HOLY INNOCENTS.

This year the feast of Holy Innocents occurs on Sunday. The color of the vestments at Mass and at the Canonical Hours is *Red.* Ordinarily, as for exemple next year (when the feast occurs on Monday), the color is *Violet.* And on the octave day of the feast the proper color is *Rose.* This is the only feast in the liturgical cycle that admits of such a change. The *Rose* color is not ordinarily used, though it is proper, simply because it is needed only once a year. For the third Sunday of Advent (Gaudete) and for the fourth Sunday of Lent, a very light purple, much like rose color, is proper; and in churches which are not too poor to procure such vestments this color should be used. It gives occasion for explaining the significance of the feasts and of the beautiful symbolism by which the Church teaches us the ways and precepts of God.

Violet vestments signify on the whole *Sorrow*, and are meant to inspire a grave and thoughtful attitude in the faithful who attend the liturgical services. If you mix blue and red in liquid

[1] This custom is likewise little known in our churches, where the complete liturgical service is not carried out, owing to a neglect due to the original poverty of our mission churches and kindred conditions.

colors you obtain violet. Blue is the color of heaven and suggests that our thoughts turn away from earth. Red is the color of martyrdom, of blood, and of the flame which consumes the sacrifice. A combination of the two, which makes violet, is, therefore, indicative of sacrifice with a view to heaven, unselfish devotion. In the darker shades of violet used in Lent the suggestion of penance predominates as an element of self-sacrifice; similarly in Advent, when the spirit of reflection and the purging of the heart (as a preparation to meet the poor and humble Christ-Child in the Cave of Bethlehem) call for self-denial from motives in which heaven leads the soul against earthly attachments.

On the third Sunday of Advent (and the fourth of Lent), when there is a momentary interruption of the penitential strains lest the soul wrapt in continuous darkness might become disconsolate, the Church permits—with the sounds of music and the flowers on the altar—a light purple approaching rose color, to indicate the tone of hopful joy which mingles with and relieves the application to penance. It is the encouraging caress of the Spouse, our holy Mother, bidding her sons and daughters to keep on bravely in the spirit of faith.

On Holy Innocents violet is ordinarily used at the Mass and Office. For the spirit of the feast indicates a twofold sentiment—that of sorrow with the weeping Hebrew mothers, and that of limbo where the little Innocents were necessarily to be detained until after the sealing of our Redemption in the Resurrection of our Lord and His descent into Hell (limbo), which would remove from the eyes of their souls the veil of original sin that prevented for a time their enjoyment of the Beatific Vision.

At the same time they were martyrs; the baptism of their blood would obtain its sanction together with that of the Hebrew martyrs, Eleazar and the Maccabees, as soon as the sacrifice on Calvary had been consummated. So their martyrdom has the spirit of penance rather than that of triumph, as in the case of St. Stephen, the first Christian martyr. For these latter we use red; it is the color which marks the birthday of the martyrs into heaven simultaneously with the fiery baptism of the Holy Ghost that transforms them into citizens of the heavenly Jerusalem.

But when the feast of Holy Innocents happens on a Sun-

day, its spirit mingles with that of the joy peculiar to the octave of Christmas; for a Sunday which wears violet calls to penance pure and simple. But a Sunday within the Christmas season is a joyous day, and even the sadness that comes with the reflection on the cruelty of Herod does not suggest sorrow for actual sin so much as regret for the hereditary loss and present delay of happiness in heaven which awaits the Holy Innocents. Hence the Church does not permit violet, which is the color both of sorrow and of penance, on Sunday, indicating by the red color that on that day she forgets the sadness and regards the little victims of Bethlehem simply as martyrs of Christ.

However, on the eighth day of Holy Innocents she uses rose color. Rose is *red* tempered by *white*. Red is the martyr's sign; white the vane of peace and truth and innocence. Thus the Church indicates by the choice of this color on the eighth day, that at the termination of their course of martyrdom these little ones obtain the heavenly reward of innocence; they are virgins that have passed through the purifying process of a singular baptism by blood. Other Virgin Martyrs went with the lily of their baptismal innocence to reach for the palm of a martyr's victory; but these came with the palm to the Saviour's cradle, and on Easter-day, which marked the Octave of the Christ-Child's earthly life, His chastening breath blew lilies from the blood-stained palm. Hence, white and red commingled mark the color of our little Innocents in fair, scarce-blushing rose.

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## FROM MY SACRED-ART PORTFOLIO.

St. Andrew, whose feast occurs on the 30th of November (transferred this year to December 1st, on account of its conflicting with the first Sunday of Advent, which has precedence over all feasts that happen on that day), was an intimate friend of St. John the Beloved Disciple, and the two were the first to introduce themselves to our Lord. In the Greek Church St. Andrew is actually styled *Protocletos*, that is "the first called." It was he that introduced his brother, St. Peter, to our Divine Master. St. John mentions him twice in his Gospel in a way which directs attention to the gentle providence which characterized him. Once

before the miraculous multiplication of bread (St. John 6: 8) it is St. Andrew who finds the boy furnishing the five loaves and two fishes; and again (12: 20) he asks Jesus to speak to the Hellenist strangers who wished to see our Lord. This, besides the bare mention of the Apostle's name in the Synoptic Gospels, is all the account we have of him in Holy Writ.

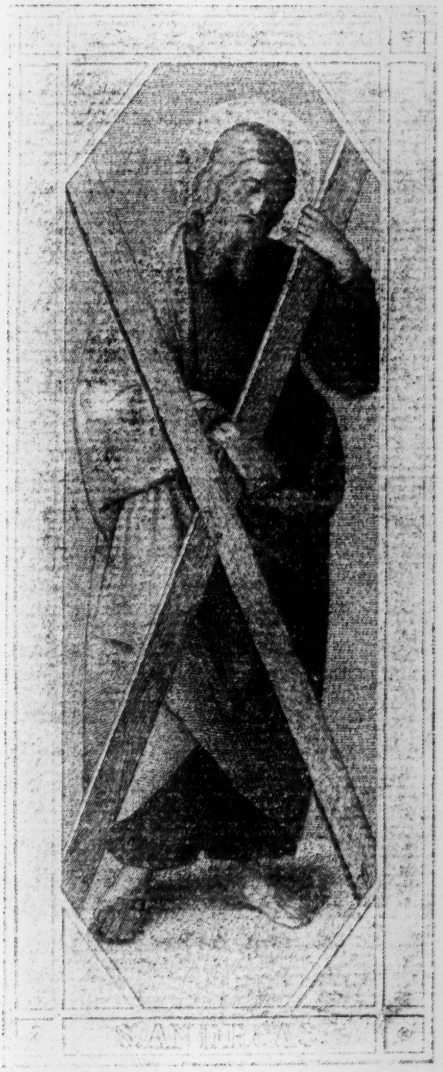
There exists, however, an old history of St. Andrew which gives further details of his life and martyrdom and also contains some of his pastoral writings. The authenticity of these details rests upon a much later tradition, but they are partly corroborated by statements of the early Christian Fathers (Origen, Eusebius, etc.), who speak of the Saint's missionary activity in Scythia and Greece, and of his death upon the cross. As to the precise form of the cross we know only the tradition which makes it differ from that of our Lord. In the earliest representations it has the form of a Y, in accord with the assumption of St. Peter Chrysologus, who says that the Saint was fastened upon the trunk of a tree, his arms tied to two separating branches. Since the fourteenth century we find him mostly pictured with the X, the so-called "Andrew Cross." In a mediæval sacramentary or Mass-book of about 1000 A. D., belonging to the Cathedral of Ivrea, and in other manuscripts of nearly the same age, the Apostle is represented with the ordinary Latin cross †.

Durandus,[1] describing the traditional form in which painters and sculptors in the decoration of churches are to represent the twelve Apostles, says: "St. Andrew was of dark color (niger fuit colore), with a heavy beard and long white flowing hair and of middle height. He is always pictured with a certain likeness to St. Peter, his brother, but as having a peculiar gentleness of expression (mitissimus) wanting to the Prince of the Apostles."

Guido Reni and Domenichino have left us some magnificent paintings in the Church of St. Gregorio, Rome, where the two masters were to rival each other. Reni's picture represents an open space outside the walls of Patras (Achaia); the Saint is approaching the cross, in the act of falling on his knees in devout adoration of the sign of his redemption; there are the multitude of soldiers, the protesting and weeping crowd of women and children,

[1] Rat. di. VII, 38, n. 1.

which give strange and vivid emphasis to the beautiful figure of the aged Apostle mindful only of the one thought that he is now to meet his Master whose sweet presence, as of old during the three years of public life, he had now missed for over thirty years.[2] On the opposite wall Domenichino painted the scourging of the Saint, which is said to have preceded his crucifixion. The last-mentioned painter also decorated the Church of S. Andrea della Valle, in Rome, with a cycle of frescoes representing five scenes in the life of the Saint, that is—his vocation, in two pictures (one representing St. John the Baptist directing the attention of St. Andrew to the passing of Jesus, "Ecce Agnus Dei;" the other representing the Master calling the Saint to follow Him), the martyrdom in two scenes, finally the apotheosis, representing angels bearing the Saint to heaven.



Murillo also has a picture of the Saint's crucifixion which presents him tied to a rude cross fashioned of trees; the silver hair and beard flowing in the soft breeze; his face lit up with that incomparably sweet

[2] The death date of the Apostle is uncertain; most writers assign it between the years 64–67, others even much later.

ecstatic gaze of which Murillo was such a consummate master, and angels of matchless beauty descending with palm and crown upon the scene. There is a group of compassionate women and frightened children in the foreground suggesting an air of earthly contrast with the heavenly spectacle. Another Spanish masterpiece, of much more naturalistic and somewhat weird tendency, is the famous picture by Ribera, preserved in the Munich gallery (Pinacothek). Probably one of the best pictures, viewed as a single piece for window or panel decoration, is Andrea Sacchi's painting. It represents the Saint kneeling before the cross in the act of uttering the traditional salutation found in the Roman Office: Hail precious cross, which has been consecrated by the Sacred Body of my Divine Master! The executioner and a guard standing by express the typical restlessness and cruelty of those who ignore and condemn the Christian maxims.

Among modern painters Overbeck has left us a series of paintings of the twelve Apostles remarkable for its simplicity of form and melodious color-tone. The accompanying cut, which we take from a copy of the Düsseldorf collection, represents the saintly artist's figure of St. Andrew.

ST. FRANCIS XAVIER, December 3.—The Patron Saint of Missionaries, who died on his way into China, 1552, is usually painted in the prime of life, with short dark beard, and holding a cross to his heart or aloft, sometimes with a lily in the left hand to indicate the purity of his heart. Le Brun († 1690), and Steinle more recently, among noted artists, picture the Saint as a single figure, suitable decoration for window or niche; the one with the cross, the other in the attitude of heavenly contemplation. In the latter picture the figure is standing full front, looking heavenward; the two hands unfolding the upper garment so as to lay bare his breast, from which issues forth a great flame, indicative of the ardor which consumes his heart. The whole attitude is expressive of fervor and self-sacrificing love, although the face lacks something of the spiritual refinement which belongs to the character of holiness. However homely we know to have been the face lines of some of the Saints, their countenances showed a certain inner charm when they conversed with men, and this living beauty of character wholly obliterated the defect of outward form upon which

mechanic perfection is based. This quality of the interior it is the true artist's privilege and power to make predominate in his representation; it is the ideal element which makes art something higher and nobler than mere photography.

Carlo Dolci's picture in the Pitti gallery of Florence represents St. Francis as a pilgrim, and thus expresses the artistic motive suggestive of the Saint's missionary zeal which took him to distant lands for the love of Christ.

Among the painters who give us a more or less historic view of the Saint's life is to be mentioned foremost and earliest Rubens. He had been a pupil of the Jesuits at a time when the fame of St. Francis Xavier pervaded all Europe, owing to his contemplated canonization. When that event occurred, Rubens was at the very height of his glory as a painter, alike influential in the world of art and of politics. It was a work of noble devotion with him to fresco the magnificent Jesuit church of Antwerp, beginning his work the very year of the Saint's Beatification by Pope Paul V. Just one hundred years later that masterpiece of Christian architecture, containing over forty large wall paintings by Rubens, was destroyed by lightning. The flames consumed nearly all except the altar pieces. These were (at the time of the suppression of the Jesuit Order) purchased by the Empress Maria Teresa for the National Gallery of Vienna. Here we find the celebrated picture of St. Francis raising the dead. It is perhaps the best example of Rubens' power to seize the dramatic force of an action in all its bearing,—devotion, fear, love, defeat, and triumph are blended in the different groups that surround the Saint, tottering idols and horrified Indians on one side, triumphant confidence and grateful appeal on the other.

Nicolas Poussin, a younger contemporary of Rubens, has painted the same subject, now among his principal works in the Louvre (Paris). This picture belonged originally to the Jesuit Novitiate, but was, like Rubens' work, sold to Louis XV. It represents St. Francis raising to life the daughter of a Japanese citizen (at Cangorima). Weeping attendants and astonished Indians surround the Saint and his companion, Jean Fernandez, who are praying at the bedside of the girl about to raise her head. Above, the figure of our Lord appears, surrounded by adoring angels.

In the titulary church of the Saint at Naples there is a fresco by Luca Giordano, that wonderful genius whose power of rapid execution has gained for him the name of *Fa Presto*. He paints the Saint administering baptism to Indian and Japanese converts. It is a fine piece of drawing characterized by a certain anachronism in architecture and the ethnic features of its personnel, but otherwise impressive. A still more favorite scene from the life of the Saint is that of his deathbed. The most noted pictures of this class belong to the end of the seventeenth century.

Carlo Maratti, the last of the Roman Masters, and Giovanni Ballista Gauli, his Genoese contemporary, have each left us fine pictures of St. Francis dying on the shores of Sancian. Maratti's work is preserved in the church of the Gesù at Rome. It is characteristic of the artist in this that he indulges in certain contrasts of light and shadow in his figure of the Saint surrounded by the angels who console him in his final agony. Maratti's angels are always robust creatures, perhaps because he liked to keep his delicate manner of painting figures exclusively for our Blessed Lady, of whose image he was exceedingly fond. A good example of this artist's peculiar manner is to be found in this country at the Convent of the Ladies of the Sacred Heart, Eden Hall. It is a well preserved original and shows in its technique the partiality for our Blessed Lady by which Carluccio della Madonnina ("Little Charlie of the Madonna," as his friends called him) distinguishes his pictures.

Gauli's picture is in *San Andrea in Monte Cavallo* in Rome. It also was painted for the Jesuits.

Modern painters have largely imitated the old masters. The best known examples of the death-scene are probably those of Seitz and Flatz. In the former, St. Francis lies under a rude shed on a mat, near the seashore, the cross in his hands placed upon his breast. Above is our Lord stretching out His arms to welcome the Saint. Flatz's picture is very much the same in motive. The Saint is in a sitting posture on his couch of straw. In the distance is a rude cross of stone. The figure of our Lord and heads of angelic hosts are at the right of the Saint.

ST. LUCY, December 13.—A favorite Saint with the great Masters of the Renaissance is St. Lucy, the Virgin Martyr of Syracuse in Sicily. At the tomb of St. Agatha at Catanea she

obtained the grace of health for her infirm mother, who in consequence permitted her the free disposal of her dowry in behalf of the poor. Her betrothed, a pagan, thereupon accused her as a Christian. She was tortured and finally put to death by the sword. Among authors[3] who refer to the traditional pictures in which the Saint is represented as carrying two eyes upon a tray, some say that she is invoked as a patron in diseases of the eyes, because she is supposed to have suffered the loss of her own eyes through the cruelty of her former lover; others, because she voluntarily sacrificed her eyesight to escape his importunities. Kreuser holds that this form of representing her is purely symbolical, and signifies either her gift of prophecy (she is related to have at her death foretold the end of the persecutions in Italy), or else to the provident care of the sick (her mother) and the poor to whom she gave all she possessed. Perhaps the most likely reason, which in a manner includes the others, is the fact that the name of *Lucia* or Lucy itself signifies not only lightness but also helpful; and that the Syracusans likened her to Lucina, the "giver of light," their former goddess, both names being derived from the same source, *lux*, an old Greek and later Latin word, which means daylight, joy, help, etc.

Fra Angelico (Academy of Siena), Carlo Dolci (Uffizi Gallery in Florence) and Massarotti (in the church of Santa Lucia at Venice) paint her as holding a sword, her neck showing the wound inflicted by that instrument of her martyrdom.

At the entrance of the church of St. Lucy in Florence there is a representation of the Saint holding a palm branch and a lamp. It is by Luca della Robbia, and supposed to be an expression of Dante's image, who in company of Beatrice meets the Saint and sees in her the image of the heavenly light (wisdom) which dispels all ills.

> In her entreaty she besought Lucia,
> And said: "Thy faithful one now stands in need
> Of thee, and unto thee I recommend him."
> Lucia, foe of all that cruel is,
> Hastened away, and came unto the place
> Where I was sitting with the ancient Rachel.

[3] Detzel, *Christl. Ikonographie*, Vol. II, p. 492.

"Beatrice," said she, "the true praise of God,
Why succorest thou not him who loved thee so,
For thee he issued from the vulgar herd?
Dost thou not hear the pity of his plaint?

(Longf. transl. *Infern.*, II, 97—105.)

In similar fashion she is represented by Sebastiano del Piombo in the church of S. Chrysostom at Venice.

Of historical representations the most remarkable is probably the series of paintings in San Giorgio at Padua from the brush of Jacobo d'Avanzo. The collection includes the scenes of her condemnation by the Roman Pretor, her triumph over her tempters who sought to remove her to an abode of evil, her martyrdom and death; and in a separate panel her exposition after death in the church with the praying multitude around her.

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## THE PONTIFICAL LETTER ON THE STUDY OF THE SACRED SCRIPTURES.

The Latin text of the Apostolic Letter on the Study of the Bible, which reached us too late for insertion in this issue of the REVIEW, will be published in our next number, together with suggestions on the best method of making effective the instruction of the Holy Father anent a more thorough study of the Bible.

# Ecclesiastical Library Table.

## SACRED SCRIPTURE.

**1. Criticism.**—In the field of textual criticism two proposed emendations deserve the reader's attention. One of them refers to Job 27, the other to 1 Timothy. It is Father Hontheim[1] who suggests the division of Job 27 into two pairs of stanzas separated by an intermediate strophe which must be taken from Job 24: 18–20. According to the Reverend writer the first pair of stanzas states that godless men can expect nothing from God; the intermediate strophe adds that the godless perish wretchedly, and the last two stanzas describe this wretchedness. From a metrical point of view, we have first a strophe, Job 27: 2–7, and antistrophe, verses 8–13; then an intermediate or alternating strophe, Job 24: 18–20; finally, a concluding strophe, Job 27: 14–18, and antistrophe, verses 19–23.—Prof. Paul Ewald, of Erlangen, is the author of the second textual emendation.[2] Commentators have complained repeatedly that there is no proper sequence of thought in 1 Timothy; Professor Ewald believes the evil can be remedied by assuming that the pages of the original text have been misplaced. According to the critic, the original p. 2, containing 1 Tim. 1: 12–17, has been placed after the original p. 3, containing 1 Tim. 1: 3–11; similarly, the page containing 1 Tim. 3: 14 to 4: 10 originally followed 1 Tim. 6: 2 of the traditional text. Let then the original order of parts be restored, and the Epistle will present a proper sequence of thought. The hypothesis is certainly tempting on account of its simplicity; but it suffers from several serious drawbacks. It implies that p. 1 contained only the Apostle's greeting, 1: 1–2; that p. 2 contained a much shorter passage than p. 3; that the Epistle began with 1: 12–17 in spite of the inappropriate character of such an opening; that 3: 14 to 4: 10

[1] *Zeitschrift für katholische Theologie*, 3. Quartalheft, 1902, p. 598 ff.

[2] Probabilia betreffend den Text des ersten Timotheusbriefes. Leipzig: A. Deichert Nachf.; 8vo, p. 38.

must be placed after 6: 2, although chapter 5 is thus cut off from its proper context. After all, Professor Ewald's cure is worse than the disease, and his pamphlet is a critical failure.

The so-called results of Old Testament higher criticism have been stated and reviewed by P. Hildebrand Höpfl, O.S.B.[3] In the first part of his pamphlet the writer states the critical views concerning the different sources of the Pentateuch, the history of the Jewish people, the religious development of Israel, the origin and evolution of worship. In the second part, the author inquires into the objective value of the foregoing views. In the third part, he points out the ultimate reason of the destructive tendency which characterizes Protestant Biblical criticism: it is apostasy from the faith, and apostasy from Jesus Christ. We need not state that the subject is too vast to be exhaustively treated in a pamphlet of 110 pages; but the importance of the work may be inferred from the fact that it has been reviewed in several of our leading periodicals, and that even Catholics are not at one as to the soundness of its views. Those who wish to compare some of the verdicts on the pamphlet uttered by Catholic writers, may read Zapletal's article in the *Deutsche Litteraturzeitung*,[4] Fr. Lagrange's review in the *Revue biblique*,[5] and the notice in the *Stimmen*.[6]—The *Allgemeine Kirchenzeitung*[7] summarizes the views of the leading critics concerning the origin of Israel's religion. Wellhausen derives Israel's religion from heathenism by a process of gradual development which runs parallel with the advancement of the nation; Professor Rothenstein, of Halle, believes that Jahveh grew with the great men in Israel, not indeed as an independent, living, and absolute God, but participating in the life of the people; Professor Nowack, of Strassburg, declares that the ancient Israelites believed in "Polydemonism," practised ancestral worship and the worship of special objects and places, and adopted also the cult of a

[3] Die höhere Bibelkritik. Studie über die modern-rationalistische Behandlung der hl. Schrift. Paderborn: Ferd. Schöningh, 1902, 8vo, p. 110.

[4] 1902, n. 21, col. 1296 ff.

[5] 1902, IV, p. 602.

[6] 1902, Hft. 9, p. 452 f.

[7] Leipzig, n. 35.

certain tribal God Jahveh from a clan near Mount Sinai; Professor Budde, of Strassburg, sees in Jahveh the mountain God of the Kenites, among whom Moses had been shepherd and who joined the Israelites in their ascent into Palestine; Professor Hommel, of Munich, derives Israel's religion from the West Semitic worship of the stars, and makes Moses transform into Jahveh the West Semitic moon goddess Ai; Professor Winckler, of Berlin, identifies the patriarchs with Babylonian astral divinities, and the patriarchal history with astral myths, so that in its origin Israel's religion is a star worship; Professor Gunkel, of Berlin, derives the narratives of Genesis from historical, ethnological, etiological, etymological, and other myths. The writer in the *Kirchenzeitung* points out that these views concerning the origin of Israel's religion cannot lay claim to scientific correctness, since they agree only in their rejection of the traditional teaching.—Professor Curtiss, of the Chicago Theological Seminary, publishes what he considers as "Discoveries of a Vicarious Element in Primitive Semitic Sacrifice."[8] The author endeavors to disprove W. Robertson Smith's hypothesis that the earliest form of sacrifice was the sacrificial meal. He infers from a great number of examples that slaughtering was the original form of sacrifice, the meal being only incidental; again, that the life taken is more or less the substitute of another, the victim dying that man or animal may live; moreover, the Bedouins even now show traces of a custom received from the cradle of the Semitic race, the custom of shedding substitute blood. Professor Curtiss does not appear to be aware that his article defends a view of sacrifice that may be seen fully developed in Catholic text-books of Dogmatic Theology.—W. O. E. Oesterley contributes to the August number of the *Expositor*[9] a study on "The Development of Monotheism in Israel." The writer believes that the belief in One God was fully grasped neither at the time of Abraham, nor at that of Moses, but became "self-conscious and articulate" only about the eighth century B. C., at the time of Amos, Osee, and Isaias. The reader remembers from the foregoing paragraphs that the critical views concerning the history of Israel's religion are mutually destructive; the author,

[8] *Expositor*, August, 1902, pp. 128–134.

[9] 1902, pp. 98–105.

therefore, should have proved his assumptions instead of drawing inferences from them.

The critics are not less active in the field of New Testament questions than in theories referring to the Old Testament. Professor Otto Schmiedel has published a summary of critical problems concerning the life of Jesus Christ, intended not for theological scholars, but for lay readers.[10] The author first briefly surveys the history of his subject from Reimarus to Keim; he rejects the views of a few scholars who deny the existence of Jesus and the genuineness of the principal Pauline Epistles. After this, he begins the critical discussion of the sources, the four Gospels. His chapter on the Fourth Gospel is a dream rather than a study; the figure of Christ as presented by the Fourth Gospel is said "to lack every human feature"; its narratives are treated as allegories; the first miracle shows how the old watery teaching of Judaism is to be replaced by the fiery wine of the Gospel; the Samaritan woman represents Samaria; her five husbands are five idols which the Samaritans had worshipped in past ages; Nathanael is Paul. And then follows something worse than dreams; it is either a bit of crass ignorance or of historical misrepresentation. It is said to be the unanimous view of all inquirers into the life of Jesus of the present day, that the Fourth Gospel was written perhaps between 130 and 140 A. D. Now, not to mention others, Jülicher places the Gospel soon after 100 A. D., Harnack between 80 and 110 A. D. Though in his discussion of the synoptic problem the author offers some good suggestions, this part of his treatise too is marred by groundless assumptions. No real miracles are admitted; where hypnotic suggestion cannot do away with the miraculous, recourse is had to parables, symbols, and allegories. To us it is quite unintelligible, how W. Soltau can recommend the pamphlet indiscriminately to lay readers and theologians.[11]—Under pretence of helping on "the reform and development of our traditional ecclesiastical views," Rudolph Otto, of Göttingen, publishes a sketch of the life of Christ which is not quite as radical as Schmiedel's *Hauptprobleme*, but is advanced enough to satisfy the

[10] Die Hauptprobleme der Leben Jesu Forschung, von Otto Schmiedel, Professor am Gymnasium zu Eisenach. Tübingen und Leipzig: J. C. Mohr. 1902.

[11] *Deutsche Litteraturzeitung*, 1902, n. 36, cl. 2256 f.

rationalistic views of New Testament history.[12] First, the author studies his sources; next, he outlines the external life of Christ, finally he sketches the moral character of Christ, His religious temperament, and His unresistible originality.—A. Bruckner, of Basel, has published a study on the heretics mentioned in the New Testament.[13] The author believes that the Book of Acts was written with the intention of reconciling different views and parties; he finds, therefore, that only once[14] heretics of the apostolic age are referred to, and in the future tense at that. The facts pertinent to his subject, occurring in other parts of the New Testament, the author groups under the heads of legal, eschatological, and Christological controversies. The Catholic reader can by no means agree with all of the writer's statements; there is no room in a paper like the present for a catalogue of his objectionable views.—Professor J. Weiss, of Marburg, has published a lecture on Christian liberty according to the preaching of St. Paul.[15] He follows up the Apostle's view of liberty from the law, liberty from sin, and liberty from the world and its sorrows and pleasures, but he is intent rather upon the historical origin of the Apostle's teaching than upon its real object. Instead of deriving it from the teaching of Christ or the inspiration of the Holy Ghost, he endeavors to trace it back to the tenets of the Stoics.—Here we may mention Father V. Rose's Studies on the Gospels,[16] though it is really an apology for the truth of the Christian religion. The apologist of the new school labors no longer to simply prove the truth of the Christian religion or to refute the objections of its adversaries; this was the aim and purpose of the old apologetic school. In our days the problem is, how to induce men to see the truth and to admit its claims. This is surely a most commendable method, provided it does not substitute mere sentiment in place of solid argument, or make unnecessary concessions to

[12] Leben und Wirken Jesu, nach historisch-kritischer Auffassung. Göttingen: Vandenhoek & Ruprecht, 1902, 8vo, pp. 76.

[13] Die Irrlehrer im Neuen Testament. Tübingen: J. C. B. Mohr, 1902, 8vo, pp. 40.

[14] Acts 20: 29 f.

[15] Die christliche Freiheit nach der Verkündigung des Apostels Paulus. Ein Vortrag. Göttingen: Vandenhoek & Ruprecht, 1902, 8vo, pp. 39.

[16] Études sur les Évangiles. Paris: H. Welter.

the enemy. We are afraid, Father Rose has not always avoided the latter mistake. According to him, the prayer of the modern Christian is no longer addressed to the heavenly Father revealed by His Son, but it is frequently only a tender effusion before the virgins and the Blessed of the pre-Raphaelites.—The Rev. Hugh Pope, O.P., proves from the "undesigned coincidences" in the books of the Old Testament that the respective authors who thus unconsciously agree, not merely "knew some details of Jewish history," but were thoroughly cognizant of it; their knowledge must have been either that of contemporaries or at least derived from contemporary documents; they were no party to a fraudulent projection into the past of a fictitious history compiled for the purpose of priestly aggrandizement.[17]

**2. Introduction.**—The *London Quarterly Review*[18] contains the greatest praise that has ever been given outside America to the American Standard Edition of the Revised Version.[19] The edition is said to probably fulfil the various conditions that must be realized in the ideal English Bible more nearly than any other existing work; it is destined to become the accepted Bible of the majority of the Anglo-Saxon race. Time will show whether this oracle of the *Quarterly* be a true prophecy.—The Rheims Version, which was published in 1582, is more than once alluded to in the Preface to the Authorized Version, which appeared in 1611, and was designedly a revision of former versions. It is true that the Catholic version finds no mention among the rules laid down for the editors of King James' version; but even the scholars who are responsible for the Revised Version of 1881 say that the work of the royal translators shows evident traces of the influence of the Rhemish version. In order "to estimate and define as accurately as possible the degree of that influence," Dr. James Carleton, who is assistant lecturer in Divinity at the University of Dublin, has closely compared the two versions, and published his results.[20] In a series of tables covering over 160 pages he gives us passages

[17] *Dublin Review*, October, 1902, pp. 314 ff.

[18] July, 1902, pp. 119–139.

[19] New York: Thomas Nelson & Sons.

[20] The Part of Rheims in the Making of the English Bible. Oxford: Clarendon Press.

and words in which the Catholic version has evidently in one way or another influenced its Protestant rival. The author believes that "with respect to the distinctive touches which the Authorized New Testament has derived from the earlier translations her debt to Roman Catholic Rheims is hardly inferior to her debt to Puritan Geneva."—Our readers may remember that Dr. Swete published the *Old Testament in Greek* during the years 1887–94; it was then announced that a large edition of the same work, with a complete text-critical apparatus for the Septuagint was in course of preparation. Two Cambridge scholars, Messrs. A. E. Brooke and N. McLean, have the extensive work in hand, and they now hope to begin the printing within a short time.[21]—After the investigations of Dr. Scrivener, the Codex Bezae has been commonly assigned to the sixth century. Now F. C. Burkitt, of Cambridge, has gone over the ground again,[22] and has come to the conclusion that the Codex belongs to the fifth century.—Professor A. Hilgenfeld, of Jena, reviews in the *Deutsche Litteraturzeitung*[23] a work by Dr. E. Lippelt on the *Apomnemoneumata* quoted by St. Justin.[24] To understand the state of the question, we must keep in mind that Justin's quotations agree neither always with the text of our Gospels nor with themselves. Hence the problem,—Where is the text that was quoted by Justin? H. E. G. Paulus answered, A. D. 1784, that there must have existed an ancient harmony of the Gospels which was used by Justin. This theory won some adherents, the last of whom was M. v. Engelhardt who wrote A. D. 1878. Now, T. Zahn and W. Bousset agreed in declaring this solution to be the worst of all; meanwhile, A. D. 1832, C. A. Credner proposed the theory that Justin had made use of a non-canonical Gospel which must have formed the transition between the first and the third canonical Gospel, probably the so-called Gospel of Peter, and Hilgenfeld himself elaborated this

[21] The forthcoming Cambridge Septuagint; *Journal of Theological Studies*, July, 1902, pp. 601–621.

[22] The Date of Codex Bezae; *Journal of Theological Studies*, July, 1902, pp. 501–514.

[23] 1902, n. 35, col. 2194–98.

[24] Quae fuerint Iustini Martyris Apomnemoneumata, quaque ratione cum forma evangeliorum syro-latina cohaeserint. Halle: Max Niemeyer, 1901, 8vo, pp. iv+102.

theory ever since 1850; as late as 1891, W. Bousset, Lippelt's own teacher, endorsed the view that Justin must have quoted a non-canonical gospel. And now, in spite of all the foregoing facts, the youthful E. Lippelt dares to return substantially to the solution given A. D. 1784, combining with it a solution proposed A. D. 1848 by Carl von Semisch, that Justin must have quoted from memory. But what is worse still, the young writer acknowledges his obligations to Friedrich Blass, and shows acquaintance with the work of Wilhelm Bousset, while he simply ignores A. Hilgenfeld. This is hard to bear; hence no wonder that Hilgenfeld writes some four columns in the *Deutsche Litteraturzeitung* to show Mr. Lippelt the evil of his ways. Our readers know, however, that the critical essays of Hilgenfeld are well worth reading, and that his reasons are better than his temper.—Wilhelm Soltau [25] endeavors to popularize the results reached in the field of Gospel study by Weizsaecker, Holtzmann, v. Soden, Hawkins, Wernle, and other writers of the same importance. Mark is represented as the source of Matthew and Luke, but no "Urmarcus" is admitted; besides, Matthew and Luke had at hand different editions of the *Logia* collection. They utilized no other source except that of oral tradition, the genealogy in Matthew and the history of the infancy in Luke forming the only exceptions. The agreements of the First with the Third Gospel are explained by the assumption of a Proto-Matthew and a Deutero-Matthew. There is no need to say that this solution of the synoptic problem is not at all satisfactory in itself and not favorably received by scholars. But Soltau's position with regard to the historical value of the Gospels is still more objectionable. He believes the historical value of Mark has been overestimated, while the Fourth Gospel cannot be considered as an historical source at all. And of course, the less faith a writer has in the Gospels, the more he has in himself; his fancy becomes the substitute for facts.—An instance of this last defect is furnished us by Dr. Anton Beck in his monograph on the prologue to the Third Gospel.[26]

[25] Unsere Evangelien; ihre Quellen und ihr Quellenwerth vom Standpunkt des Historikers aus betrachtet. Leipzig: Dieterich, 1901, 8vo, pp. vi+149.

[26] Der Prolog des Lukas-Evangeliums: eine exegetische Studie. Amberg: Druck von H. Boes; 8vo, pp. 47.

The writer betrays a simply superhuman knowledge of Theophilus, concerning whom common mortals know little or nothing, and he seems to know little of what other students consider as most essential.—If the Apostle John never lived at Ephesus, he cannot well be the author of any of the New Testament books that bear his name. Schmiedel, Moffatt, and Bacon have therefore been most eager to amass arguments against the Apostle's Ephesian residence. It is against these scholars that Dr. W. F. Adeney wrote an article entitled "Did St. John ever live at Ephesus?"[27] His refutation consists mainly in a truer interpretation of the patristic testimony, and of the New Testament passages bearing on the question.—Finally, we must draw the reader's attention to Professor Ramsay's appreciation of St. Paul,[28] and to Father de Hummelauer's Introduction to the Book of Josue, of which we shall have more to say in a future number of the REVIEW.[29]

[27] *London Quarterly Review*, July, 1902, pp. 75–96.
[28] *Expositor*, August, 1902, pp. 81–92.
[29] Commentarius in Librum Josue. Parisiis: P. Lethielleux, 1902, pp. 1–93.

# Criticisms and Notes.

THE VARIETIES OF RELIGIOUS EXPERIENCE. Being the Gifford Lectures on Natural Religion, delivered at Edinburgh in 1901-1902, by William James, LL.D., Professor of Harvard University. London and New York: Longmans, Green & Co. Pp. xii—534. Price, 12s. net.

Religion, according to Professor James, is something essentially personal and subjective.[1] It belongs wholly to the region of psychology. He will have nothing to do with revelation, as distinct from human nature, of which the present volume professes to be a "study." He thus takes frankly an experimental basis for all religious phenomena. By analyzing acutely the various forms of emotional belief he attempts to remove theology, as such, from its throne, substituting for it a naturalistic "science of religion" that will not merely unify the spiritual dualism, which he thinks is responsible for the manifold energizings of the soul after the unseen, but will even explain such fundamental postulates as the existence and being of God.

His object is sufficiently ambitious. Placing severely on one side any hypothesis unverified by experience, he attempts to reduce every religious emotion to a scientific basis. He divides the believing world into two classes, the "healthy-minded" and the "sick." Walt Whitman represents the first class, the prophets of pessimism the second. The four chapters devoted to this classification are perhaps the most brilliant in the book; but Professor James shows his inability to appreciate the Catholic type of sane, manly religion; he wastes his time in describing the Christian Scientist and votaries of kindred systems which find so fruitful a soil in America, as the best representatives of a false optimism that shuts its eyes upon suffering and sin, and is synonymous with "healthy-mindedness."[2] The same defect is apparent in his discussion of saintliness and conversion. His instances, in spite of a specious exhaustiveness, lack the note of moderation, which

[1] He defines it as "The feelings, acts, and experiences of individual men in their solitude, so far as they apprehend themselves to stand in relation to whatever they consider the Divine."

[2] In this connection there is an interesting analogy drawn by the author between the mind-healing of Christian Science and the emotional conversions of Methodism.

is as characteristic of certain forms of sanctity founded on a supernatural creed as the extremes which he takes in an exaggerated—we might almost call it a neurotic—form to be typical of the saintly life. Much is said about the outpourings of sensible devotion; little, if anything, of the secret and deeper forms of Christian piety—those intimate communings of the soul with God which, without rising to the heights of ecstasy, show their reality by the fruits of laborious self-sacrifice for the welfare of men, and contain in themselves the best evidence of the objective existence of the Fount of grace and of light. This point is an important one in view of the author's elaborate chapters on Mysticism. He marshals his facts imposingly and allows his arguments to flow in their natural and orderly sequence from what appear to be impregnable premises. But his conclusions make the fallacy that we have seen to run through his former reasoning quite plain. He attempts to relate mystical or exceptional conscious experiences to ordinary psychical conditions, and then to argue that the former can prove an adequate substitute for a rationalistic explanation of religion. He overlooks the exaggerated nature of mystical manifestations. They are only vouchsafed to a few; their evidential value is so limited from that very fact as to be practically *nil;* and they are so bound up with abnormal physical states that they are naturally looked upon with suspicion by outsiders. In a word, mysticism can only influence the individual who experiences it. For this reason we do not see how mystical experiences can be said fairly to nullify the evidence of empirical naturalism.

On the other hand, the manifold variety of religious phenomena have a distinct objective value when judged by their results. In endeavoring to place the semi-hysterical outpourings of ultra-mysticism on the same plane as a spiritual state like conversion, Professor James is, in effect, guilty of a mistake that vitiates his whole argument.

Having summarized (as he thinks completely) from a psychological standpoint the contents of religious experience, the lecturer proceeds to formulate his conclusions in two questions:

1. "Is there, under the discrepancies of all the creeds, a common nucleus to which they bear testimony unanimously?"

2. "(Is) that testimony true?"

He replies thus in the affirmative, admitting parenthetically that religion has a "biological value" of its own:

1. The common nucleus is

(*a*) The "sense that there is something wrong about us as we naturally stand";

(*b*) The solution of this uneasiness is the "sense that we are saved from the wrongness by making connection with the higher powers."

"We have in the fact that the conscious person is continuous with a wider self through which saving experiences come, a positive content of religious experience which . . . is literally and objectively true as far as it goes."

"God [he continues] is the natural appellation for *us Christians* (*sic*) for the supreme reality. . ."

Anything further than this eviscerated modicum of experimental religion is dismissed contemptuously as "over-belief" concerned with abstract propositions unproved and unprovable. Among them he includes the eternity and unity of the Divine Nature. He shows a singular lack of perception of the soul's deepest needs when he claims that "the practical . . . experiences of religion (are) sufficiently met by the belief that beyond each man . . . there exists a larger power which is friendly to him and to his ideals." A work on Religion, intended to be comprehensive, that omits all serious reference to the Christian revelation must be obviously inadequate as a guide to the Catholic student saturated with the reality of a Personal God whose law is the breath of his soul's life. That "God is real because He produces real effects" is a favorite idea with Dr. James: it is to be regretted that he has not seen its bearing on the vital religious phenomena occasioned by Catholicism as the highest form of Christianity. The prime psychological fact of the devout believer's communion with God his Maker, his Redeemer, his Sanctifier, bearing with it inwardly strength, enlightenment, soul-filling peace, and manifesting itself outwardly in the peculiar charm of a saintly life spent for the welfare of mankind, cannot be passed over in silence. It has a distinct empiric value.

Among the minor faults of the book we note the curious statement that "St. Paul's blinding heavenly vision (was) a hallucinatory . . . luminous phenomenon or *photism*," in spite of the Saint's own distinct assertion that his companions saw the light which struck him to the ground.

Criticism, however, must not make us blind to the many excellent qualities of the book. Its style, *format*, and temper are above praise. There is a lightness of touch, a wealth of illustration—we would particularize the quotations from Lowell and Starbuck—and a happy

absence of all controversial bitterness that make it a pleasure, and not a task, to read it. Catholics will be pleased to find a quotation from Cardinal Newman on the relation between faith and reason,[3] and a remarkable admission as to the spiritual value of confession. Dr. James' own onslaught on physiological materialism leaves little to be desired on the score of thoroughness. It receives additional force from the fact that he is fully alive to the neurological aspect of mental states. "I can," he says, "put myself into the sectarian scientist's attitude, and imagine vividly that the world of sensations and of scientific laws . . . may be all. But whenever I do this I hear that inward monitor, of which W. K. Clifford once wrote, whispering the word 'bosh!'" At an earlier stage, he similarly denounces the blank pessimism of naturalism.

While deprecating strongly the author's denial of the validity of dogma as the basis of personal religion, we think that his work may serve a useful purpose as an introduction to theology concerned solely with the natural phenomena of psychical experience (such as the soul's cravings for forgiveness, peace, union with the unseen, immortality, etc.), especially in so far as it ruthlessly demolishes the unproved assumptions of what he aptly terms "medical materialism."

**ALLGEMEINE KIRCHENGESCHICHTE. Von Joseph Cardinal Hergenröther. Vierte Auflage. Neu bearbeitet von Dr. J. P. Kirsch. Bd. I, Die Kirche in der antiken Kulturwelt. Mit Karte: Orbis christian. saec. I—VI. Freiburg im Breisg.: B. Herder. 1902. (St. Louis, Mo.) Pp. 722.**

German Catholics are doing matchless work in the domain of historical research. Cardinal Hergenröther, who died in 1890, had marked out a path of accurate investigation which would bring all available erudition to the task of furnishing a manual text to the student of fundamental Church history. Men like Bishop Hefele had labored in the same direction, as his academic lectures published by

[3] Dr. James, however, differs from Newman in his assumption that theology to be a "science of God" must, if "based on pure reason, convince men *universally*." He substitutes for reason the energizings of the sub-conscious or subliminal self in the region of the unseen. It is the vague spiritual consciousness manifested, *e. g.*, in mystic ecstasies or in the phenomena that accompany conversion, which forms the true connecting link between empiric and experimental religion, for it leads man indubitably to the realization of another world. "It is [he writes] one of the peculiarities of invasions from the sub-conscious region to take on objective appearances, and to suggest to the subject an external control."

Knoepfler show, and there has grown up a spirit of friendly coöperation strengthened by the work of the Görres Society, in which each scholar lends his support to the common cause of making the history of the past a truthful record from which the observant student may learn the lessons of the future. Hergenröther's *Handbuch* was published in three editions between 1876 and 1886. The plan upon which he had constructed his work was to take each separate period and deal with it in three aspects. First, to unfold the facts in their external or general development; secondly, to deal with the inner struggles of the Church against errors, that is to say, to trace and explain the heresies and schisms of the period; thirdly, to examine the peculiar nature of the laws, the culture and the literary progress of the time, as an outgrowth and reflex of the social and religious conditions. This method, however excellent for a general survey of the historical material, was found to present difficulties akin to confusion in the elaboration of a larger text-book which had to deal with certain details that required a closer division of epochs. Accordingly Dr. Kirsch undertook to rearrange the material of his august predecessor's work, and to place the incidents in chronological order, but so as to characterize each group of facts by a note or title which suggests their distinctive bearing upon the development of the ecclesiastical life of the period. Thus he marshals the historic data in their successive occurrence, and then dwells upon their particular effects in certain centres of activity from which a proper estimate and the relation of cause and effect can be gleaned. By this method the student keeps in view what is the main object of historic study, namely the mutual interdependence of historic elements, and the development of public life and action as a result of definite causes leading singly or in combination to great crises in the history of the Church.

Viewed in this light the work is therefore a comparatively new one. The same novelty presents itself in the addition of data and criticisms belonging to more recent works of ecclesiastical history, which suggested on the other hand certain omissions of details that have lost their importance with the passing of events of the time when Cardinal Hergenröther wrote. The present first volume (there are to be three) begins with the elementary conditions and struggles of the Church against the ethnic-Roman civilization. The gradual development, after the persecutions, of an organic church life, with its various results of liturgy, a system of theology becoming gradually defined, a religious society productive of Catholic culture and asceticism, the growing

ascendency of the Church and her organized influence upon the legislative and political life of East and West; of the primacy, the establishment of a disciplinary code which rendered the action of the Church uniform and consistent and added outward dignity to her inherent power. The conditions of the Germanic races that were about to receive the faith in the eighth century form the limit of this volume, which is a valuable addition to existing studies of the Christian periods down to the verge of the early Middle Ages.

**RELIGION ET CRITIQUE.** Œuvre posthume de l'abbé de Broglie, receuillie par M. l'abbé C. Piat. Deuxième ed. Pp. lx—360. Paris: Victor Lecoffre. 1898. Prix 3.50 francs.

The idea which animated Cardinal Newman when writing his "Grammar of Assent" also inspired the late Abbé de Broglie to compose his two famous works, "Le Positivisme et la Science experimentale" and the "Histoire des Religions." It was the conviction, that the exclusively metaphysical treatment of apologetics hardly meets the requirements of the modern mind. The atmosphere of thought is pregnant with positivistic prejudices, sapping the very foundations of metaphysics; the attitude of thinkers is, on the whole, one of unconscious, critical scepticism; the experimental and historico-critical methods are the only ones duly accredited and enjoying universal confidence. With this conviction the Abbé de Broglie undertakes to construct an apologetical system accommodating itself to the spirit of the age. The present volume gives us an excellent resumé of his methods and the conclusions to which they have led.

He sets out to show that the agnostic principle is in flagrant contradiction with the aspirations of human nature and with experimental science itself, which it falsely claims to promote; for science is impossible without a full realization of the ideas of substance and cause, with which we are confronted in our external and internal experience. And since these ideas are the data of philosophy, it follows that philosophy is not separated from science by an impassable gulf. In this fashion we come to recognize the proof of the existence of a first cause. Following a similar line of thought in regard to religion we find that history furnishes precious materials for the evidences of Christianity. Religion is a universal fact, founded in human nature; there is a presumption that an objective reality corresponds to this general conviction of mankind. There are many religions, widely differing in their tenets. The claim of all to be true cannot be

admitted, since they contradict one another or diverge; yet comparing them all we find that one is clearly distinguished from the rest, it transcends them all, this is Christianity. Evolution cannot explain this transcendence, for an evolution demands continuity. The transcendence of Christianity and its Divine origin are not identical: to prove the latter we must return to the first series of arguments and thus we are able to demonstrate the supernatural character of the Christian religion. What of the difficulties advanced in the name of science, which seem to mitigate against the doctrines of Christianity? They yield upon close examination. We find no contradiction, except between unsound hypotheses of science and religious truths, or between true science and mere religious opinions; never between science and religion. Such is the author's line of argument and he enforces his views by a wealth of illustration and interesting detail which furnishes excellent material for a sound and unimpeachable defence of the faith. There is perhaps less originality to be found in a work of this kind than a modern apologist looks for, but the author has brought into system what has been proposed at random by others—"twas often said but ne'er so well expressed."

**SUMMA DECRETORUM DES MAGISTER RUFINUS. Herausgegeben von Dr. Heinrich Singer, Professor d. deutsch. Universit. Prag. Paderborn: Ferdinand Schöningh. 1902. Pp. clxxxiii—570.**

Professor H. Singer, of the University of Prague, has thrown a considerable amount of fresh light upon the authentic value of the *Summa Gratiani*, which will interest canonists who have followed the mediæval development of Church legislation. It is supposed that the interpretations of Magister Rufinus, who antedates St. Thomas of Aquin by a full century, exercised a very decided influence upon the study of canon law in the succeeding schools of theology. Dr. Schulte republished the text of Rufinus some years ago, relying largely in the modelling of his edition upon a MS. codex in the National Library of Paris. It now appears that a great deal of spurious matter, *plagiata*, and untrustworthy excerpts had crept into the work, which the present editor, after careful examination of original sources in which the Austrian Government aided him, eliminates or corrects. The introduction to the *Summma Decretorum* covers 183 octavo pages, and critically examines the authenticity and authorship of the work. The sources cover besides two MSS. of the Parisian National Library, others from the municipal libraries of Avignon, Moulins, Brugge,

Alençon, Troyes, Berlin, the latter originally the property of the Jesuit College Claromontanum in Paris. The question whether Magister Rufinus, and Rufinus, Bishop of Assisi, whom Stephen of Tourney mentions as contemporary, are the same person, Professor Singer answers in the affirmative, with the distinction, however, that the *Summa* was composed before Rufinus became Bishop.

**TWENTY-FIVE PLAIN CATHOLIC SERMONS ON USEFUL SUBJECTS.** (Second Series.) By Father Clement Holland. London: Thomas Baker. Philadelphia: John J. McVey. Pp. 422. Price, 4s. 6d. net.

The second volume of Father Holland's "Practical Preaching for Priests and People" proves a useful companion to his first. It is on the same lines. Without much originality of matter, or elegance of diction, the Sermons well fulfil the promise of their title. They are plain to the verge of baldness. That, however, does not detract from their value as practical expositions of Catholic doctrine, in its relations to the ordinary life in the world of the men and women who form the backbone of our congregations. Father Holland has selected a variety of themes, but they are all treated from the same standpoint. Whether his subject be as sublime as Mary the masterpiece of God's creation, or as commonplace as The Modern Woman, he is careful to extract a maximum of practical exhortation with a minimum of "high-falutin'" rhetoric. His diction is as homely as his advice is to the point. If we take, for instance, a characteristic sermon, on God and His creatures, we find that the writer, after dilating on God's wondrous charity toward men in forgiving us the enormous debt of manifold sin, proceeds to contrast it with man's unkindness to his fellows in spite of the smallness of their debts, and concludes by a powerful exhortation to make our confessions a reality instead of a sham. "Can we honestly say that we have a resolution never to sin again, when the next hour we treat our fellow men cruelly? If we do not forgive others, God will not forgive us."

The faults of the preacher are a tendency to exaggeration, whether in over-chiding his audience or in excessive severity in his prohibitions, and abruptness in passing from one subject to another. Thus we miss in many of the sermons the "bridge" between the points familiar to the students of Sacred Eloquence; and it seems pressing the dangers attending company-keeping too far, to forbid the engaged couple to converse together except "in the presence of a prudent

person." Doubtless, Father Holland has the authority of St. Alphonsus for the prohibition, but the conditions of modern life in America and England would seem to render it inapplicable to us. We can cordially recommend the Sermons as likely to prove useful to overworked clergy on the lookout for plain, wholesome food for their flocks.

STUDIES IN THE LIVES OF THE SAINTS. By Edward Hutton. Westminster: Constable & Co. Price, 3s. 6d.

At first sight, it is difficult to tell the religion of the author. He writes with singular appreciation of the peculiar ethos of Catholic sanctity which seems to appeal to his mind with an almost personal force, as when he dilates on the holy mysticism, fruitful in good works, of St. Catharine as she paces the "hot white streets of Genoa the proud," or again in his poetical rhapsodies over the knightly heroism of St. Dominic, to whom (*pace* Father Thurston) he ascribes, without a qualm of hesitation, the origin of the Rosary. Even St. Ignatius Loyola comes in for a meed of exuberant praise, and Mr. Hutton takes occasion from his study of his life to sing a triumphant pæan of the Church's perennial victory over heresy and the religious doubt which it engenders. In spite, however, of his sympathy with his subjects, the author takes pains to disassociate himself from their peculiar standpoint. "I write," he is careful to explain, "as a man, not as a saint;" and he more than once turns aside from his attitude of devout contemplation to protest against the great lessons of mortification, humility, penance, and self-suppression, taught by the Catholic heroes whose lives he cannot but admire. "Is, then," he exclaims pitifully, "Is, then, the way to heaven so sharp?" and he is painfully sensitive to the intense human delights to which he thinks "those strong and marvellous beings whose day and night were ever a piercing starlight," were strangers. He prefers to watch "the passing glory of the hills," the varied beauties of nature in earth, sea and sky, rather than "to be interrupted by any immortal business, since in a world that will soon forget us mortality is sweet."

It is in the same spirit of mingled attraction and repulsion that he permits himself, in one of the most charmingly written sections of his book, to dwell upon the life of St. Augustine—"that spirit in which all Hell and Hades and Heaven dwelt, but not one bit of earth, nor a single sunbeam of the world." This is manifestly a caricature of the truly human personality of the great Doctor of the West, whose

"Confessions" vibrate after the lapse of centuries with a note of intense human sympathy for the manifold distresses, perplexities, and cravings of the soul, and place their author in one category with St. Paul.

The same tendency to morbid exaggeration is shown in the sketch of St. John of the Cross. No doubt St. Theresa's companion went great lengths in mortification, just as he was spiritually exalted to a high plane of mysticism; but that side of his life should not be allowed to obscure its human counterpart shown in his tenderness and kindness toward the sorrows and shortcomings of his fellow-men. Happily, Mr. Hutton does not confine himself to the severe, and, to him, repellent types of Catholic sanctity. The lives of St. Francis of Assisi, St. Benedict, and Blessed Juliana, the Norwich mystic, act as a foil to saints like St. Dominic and St. Ignatius. The author is as passionate in his love for the human attractiveness of the one class as he is intense in his shrinking from the complete renunciation of all earthly ties made by the other. He shows especial insight in his rapid delineation—none of the studies are more than a few pages in length—of a saint so little known, and yet so radiant with spiritual beauty, as Blessed Angela of Foligno, to whose life "the Rose of Mary," Isabel of Flores, forms a fitting pendent.

The main defect of the book lies in its thoroughly subjective character. The author is prominent everywhere, and his personality is allowed in an unwarrantable way to distort the historical perspective. There is here and there a lack of completeness in the historical outline. Thus, in the otherwise fascinating study of St. Benedict Nursia we miss all reference to his meeting with Totila—an event fraught with significance for the Teutonic race which was to so deeply influence the sons of the patriarch of Western Monachism.

In the same way, the traditional interview between St. Francis and the Emperor Frederick is passed over in silence, whereas the hackneyed incident of the gentle saint's colloquy with the birds and flowers, appealing as it does to the author's own sentimental feelings, is given at some length.

Apart from this serious blemish, the studies are remarkable for the subtlety and almost over-refinement of treatment, the delicacy and quaint uncommonness of expression, which one looks for in the writer of "Frederic Uredale," Mr. Hutton's previous contribution to semi-ascetical literature. Perhaps the charm of style which invests the saintly figures of the narrative with a halo of fascinating, soul-piercing

beauty, will reconcile the reader to the lack of an historical background.

ONTOLOGIE OU METAPHYSIQUE GÉNÉRALE par D. Mercier. Troisième Ed. 1902. Pp. xx–580. (Course de Philosophie, Volume I.) Louvain, Institute Superieur de Philosophie. Paris: Felix Alcan. Prix, 10 francs.

Mgr. Mercier is an indefatigable worker. Scarcely has a thoroughly revised and enlarged edition of his "Logique" left the press, when he places before the public a new and considerably augmented edition of his "Ontologie." We might call it a new book, for it is of double the size of the preceding edition, and there is not a chapter that has not experienced some important changes and improvements. The present volume is the second instalment of a series of works destined to embrace the entire range of philosophical studies. Three tomes have already been published and put through several editions. A treatise on Cosmology is in course of preparation by one of the collaborators of Mgr. Mercier. We trust that the treatises on Moral Philosophy and Theodicy may be added to the series and complete this splendid edifice of scholastic Philosophy.

The learned world is wont to welcome Mgr. Mercier's publications with eager interest; even those who have little sympathy for scholastic thought, and generally pass over in silence its manifestations, do not affect to ignore his writings. Reviews of his "Criteriologie" and "Psychologie," partly favorable and laudatory, but all inspired by a spirit of fairness and unprejudiced controversy, have appeared in the leading magazines of France and Germany. This conciliatory attitude of the representatives of different phases of thought toward the author's standpoint in philosophy is greatly due to his method, which avoids all aggressiveness in tone and form, and shuns acrimonious and abusive criticism. The ring of sincerity in his words prepossesses the reader and the student in his favor; one feels that the author does not dispute, but discuss.

The volume can hardly be called a text-book, though it is sure to be consulted with great profit by students. It appeals to a wider circle of readers; it is intended to reach everybody that takes interest in philosophical studies, that watches the currents of human thought, and looks for a solution of those problems which reflection on the universe inevitably raises. Accordingly the style is clear, the treatment perspicuous and methodical. Precision is not the author's prin-

cipal aim; yet there is nothing superfluous, whilst the connection of the parts, their mutual, organic relation stands forth in bold relief. The thought finds a full, adequate expression, not in stereotyped formulas, but in sober, easy language. There is a happy touch of freshness and spontaneity in the style.

The volume embodies the natural results of long years of earnest and continued mental work, fertilized by extensive reading and quickened by intelligent controversy. The arrangement of the chapters differs somewhat from the plan generally pursued in books dealing with the same subject. The plan adopted by the author is suggested by the genesis of our concepts; it is as legitimate, perhaps more practical and lucid, as the traditional one. A simple review of the contents of the chapter will acquaint us with the plan and substance of the book. An introductory chapter explains and justifies the title. A second chapter sets forth the scope and object of the treatise and exposes the prejudices of the age against metaphysical speculations. The next greater section deals with Being. To gain a firm basis for his speculations, the author takes real existing being as the point of departure. The question on the principle of individuation fits in here very aptly and is taken up. It is solved in the spirit of the Thomists, making the "materia signata" the *ratio individuans* for material things, and contending for the individuality of the species in the purely spiritual realm. The arguments are concise and clear, yet to our mind they do not carry conviction. With regard to the foundation of possibles we must chronicle a somewhat singular view of the author. He maintains that the foundation of possibles is to be sought in the abstractions from experience. He brings some subtle arguments in support of his theory, but they only go to show that the noetical origin of the concepts of possibility and possibles is indeed to be found in the abstract character of our knowledge. Mgr. Mercier is led to this opinion by a wholesome, but in this case, it seems to us, unfounded, fear of ontologism. If his idea be true, then it appears the so-called ideological proof of the existence of God must be discarded as unsound and inconclusive. Does not objective reality require as much an ultimate, explanatory reason as the actual reality of physical things? If we do not admit an eternal arch-type for our conceptions of possibles, they are illusive and as empty as Kant's categories. A further chapter is devoted to the divisions of Being, essence and existence being the chief. In the much mooted question of the relation of Being to existence the author sides with the Thomists

and claims St. Thomas' authority for the real distinction. This opinion seems to gain new advocates of late, among them some prominent Jesuit professors. Withal it is difficult to grasp the full bearing of this theory, in whatever form it may be proposed. Among the chapters that deserve special mention because of the masterly way in which the topics in them are handled, are those on the attributes of Being and on Substance. In the development of these concepts the author follows the genetical and analytical method of exposition, which leads to a clearer and fuller comprehension of them than the synthetical process, mostly followed out in books treating of Metaphysics. In speaking of goodness the author throws some interesting sidelights on finality and evolution. The chapter on Substance shows Dr. Mercier at his best; fully abreast of the theories broached in our days, he explodes the arguments of phenomenalism and vindicates the reality of substance. A chapter on actual and potential being leads over to the treatise on causes, a cardinal point in any philosophical system. The manner of exposition is worthy of the subject, and the terminology which is preferably modern appeals to present habits of thought. The concluding chapter contains a substantial and interesting dissertation on the Finality of the Universe. The author deftly controls the course of his speculations by referring and comparing them to established facts; and he is equally cautious in his generalization.

All in all the book is a valuable contribution to philosophical literature, its distinctive feature being a certain up-to-dateness, not so commonly found among modern treatises on scholastic philosophy.

X. M.

**READINGS ON THE EVOLUTION OF RELIGION.** By Mrs. F. Hay-Newton. Edinburgh and London: Blackwood & Son. Pp. ix—222. Price, 5s.

Catholic students desirous to place themselves *au courant* with modern Protestant religious thought, as represented by Professor Caird's Gifford Lectures on "The Evolution of Religion," will find Mrs. Hay-Newton's *Readings* a useful summary of the main arguments of the larger work. It does not lay claim to originality. The bulk of it is composed of long extracts from the Lectures, and other kindred sources, poetical as well as prose, with explanatory comments by the authoress, who shows herself a capable cicerone in the exploration of the many devious byways of Dr. Caird's transcendentally obscure

theological thought. As is to be expected in Dr. Jowett's successor as Master of Balliol, there is a great deal of nebulous teaching where dogma is concerned, a tendency to substitute a wholly subjective standard for objective realities as the test of truth, an anxiety to unify at any cost contending principles,—the whole tinged with idealistic philosophy and, to be fair, expressed generally in language of fascinating purity. Mrs. Hay-Newton considers, we think justly, the innermost kernel of Dr. Caird's meaning to be the evidential value of that "longing after we know not what," that "glow which thrills us when we hear of noble deeds," as more than a mere sentiment or emotion —nothing else than "a spark of that Divine Perfection which we call God." In so far as he develops this idea, Catholics will follow his arguments with appreciation, although he is apt at times to erect far-reaching conclusions on very slender premises; but they will regret his unsatisfactory teaching on the Person of Christ. In spite of lengthy quotations from Dr. Gore's *Bampton Lectures*, which the authoress claims to represent Dr. Caird's position, we cannot think that the latter's answer to the question "Is Christ supernatural?" and to the further question, "Is Christ divine?" would have passed muster at Nicaea.

Emerson's saying—"Heartily know when the half-gods go, the gods arrive"—is quoted appropriately to illustrate the spirit with which Jesus declares that he who gives up anything for the service of God and the good of men will receive a hundredfold; and the golden mean between optimism and pessimism adopted by Christianity as the essence of its moral teaching is well drawn out. There is also an excellent summary of non-Christian creeds, heathen and otherwise, and a later lecture on the relation between St. Paul's Christology and that of the Apostles is useful, if only for the emphasis that it lays upon the *universality* of the Evangel, which the great Apostle of the Gentiles, from the very fact that he "stood at some distance from the facts of the life of Jesus, and for that reason was in a better position to estimate their general meaning," was the first to proclaim.

The arrangement of the "Readings" is on the whole good, except in one or two instances where the matter is allowed to overlap, or appears in a wrong place. A word of praise is due to the compiler's impartiality, as evinced by her reference to the "Roman Catholic Church (as holding) many instances of the results of the idealized spirituality in women, of which no one can deny the nobility and beauty." We trust that she will complete the usefulness of her book by adding an index to its second edition.

**THE HOLY SACRIFICE OF THE MASS**, dogmatically, liturgically, and ascetically explained. By the Rev. Dr. Nicholas Gihr. Translated from the sixth German edition. St. Louis, Mo.: B. Herder. 1902. Pp. 776.

Dr. Gihr's voluminous treatise on the Holy Sacrifice of the Mass has gained for itself the reputation of a classic in its French translation, as well as in the original. During the twenty-five years since its first appearance in Germany, the volume has been in ever-growing demand. The fact that it has remained untranslated into English until very recently could hardly be accounted for, except by the predominantly missionary activity of our clergy, whose opportunities for reading and spiritual self-culture have been absorbed by the necessary devotion to external tasks. But gradually the cultured and devout priest, whose influence lies in the quiet ways of instructing and of directing the interior upbuilding of the Church, is becoming a more frequent figure in clerical circles; and with this growth we are sure to find an increasing demand for books peculiarly suited to the taste of men who derive help in the practical ministry from a good collection of choice books suited to their profession or calling, and who find delight and recreation in spending some hours each day in their library.

The immediate object of Dr. Gihr's volume is not so much to rehearse the historical data which mark the development of the Catholic liturgy, as rather to lead his readers to a deeper appreciation of the devotional significance of each rite, and, above all, to animate the priest himself to a faithful and respectful observance of the ceremonies which betoken reverence for the great Reality of the Divine Mysteries. "A correct and clear understanding, as well as frequent consideration of the profound and mystical Rite of the Mass, will, in all probability, be the best means to enable the priest to refrain from a thoughtless, habitual mannerism, and lead him to celebrate the adorable Mysteries of the Altar with becoming attention, devotion, and reverence. The priest who studies this book will, moreover, find manifold reasoning and argument wherewith to direct the faithful according to their capacity in the proper understanding of the Divine Sacrifice, and in their fervent recourse to the Eucharistic fountain of grace. The authorities of the Church have often impressed upon pastors, that this is a chief duty of directors of souls, for the conscientious discharge of which they shall have to render an account before God." —(Pref., I Edit.)

The volume is, however, aside of its practical purpose, a work of extended and accurate erudition. It deals with the theology, and we might say the philosophy of its great subject, in a way worthy of profound study for those who derive spiritual benefit from measuring the wondrous wisdom which the trained intellect is able to recognize as part of the divine economy which supports the institution of the Blessed Sacrament in its Eucharistic and sacrificial aspect. This is the characteristic feature, in the main, of the first part of the work. It treats of the reality, the essence and efficacy of the Eucharistic sacrifice, and shows us its distinctive and important place in the organic structure of the Church.

The second part of the work deals with the more popular aspect of the Mass, the altar and its belongings, the chalice, vestments, language, rites, and the parts of the Mass service proper. And here the devout and intelligent lay-reader, as well as the priest, finds abundance of instruction, which will make his assistance at the Holy Sacrifice an appeal to his Maker, in which all the forces of his soul coöperate. How much joy the intelligent realization of the ceremonial of the Church adds to the otherwise devout fulfilment of the Sabbath duty which the Spouse of Christ has imposed upon her children, will be understood by those who carefully peruse this part of Dr. Gihr's volume. The translation serves its purpose excellently; for although versions from foreign idioms of spiritual books do, on the whole, very much less for their readers than their authors intended, yet where the information is didactic, and the argument constitutes an appeal to fact quite as much as to sentiment, there a simple version in any language will produce similar effects. The volume eminently deserves a place in every well appointed Catholic library.

SAINT CAJETAN. By R. De Maulde La Clavière. Translated by George Herbert Ely. London: Duckworth & Co. Pp. 175. Price 3s.

The Life of St. Cajetan will hardly prove as interesting to the general reader as many of the preceding volumes in Messrs. Duckworth's "Saints Series." Nevertheless it will repay perusal, if only for the light that it throws upon Catholicism in Italy during the early part of the fateful sixteenth century.

The future founder of the Theatines was born in 1480, and his lot was cast successively at Padua (where he obtained the doctorate *utriusque juris*), Rome, Verona, Venice, and Naples. His first stay in the Eternal City synchronized with the apogee of the Renaissance.

Leo X sat in the Chair of Peter, and Raphael reigned supreme in the worlds of art and æstheticism. A wave of semi-paganism invaded Rome. Yet Cajetan could touch the heights of sanctity, unaffected by the prevailing atmosphere of worldliness and indifference. It is curious to note that at the very time when the Barque of Peter seemed engulfed in the stormy seas, our saint was living in a state of ecstatic exaltation. More than that, he laid the seeds of his future Order in the practical work of ministering to the dying. Charity had done much. Even Luther was struck with admiration at the multitude of well-ordered hospitals which met his eye at the very centre of the Catholic world, which to him was the apostate Babylon of the Apocalypse. In his *Table Talk* he goes out of his way to eulogize the Roman hospitals, although his warped theology makes him add characteristically: "The mischief is that the Italians imagine they are meriting heaven and will be saved by such good works, which spoils it all." There was, however, one class of unfortunates passed over by the charitable. The incurable had received little or no persevering help. Practical difficulties seemed insuperable. It was left to Cajetan to plead with all the passion of a "prelate of the Divine Love" for the outcast, the hopeless, and the dying. He persuaded the confraternity of St. Jerome at Vicenza to open an asylum, impoverishing himself to support it. At Verona, Venice, aud elsewhere, he threw himself heart and soul into similar work, until in 1524 he gave it permanent shape by founding the Order of the Theatines in conjunction with Caraffa, a future Pope. It had for its object the infusion of new life into the priesthood that it might become an effective instrument of social reform, especially in relation to works of charity. The Theatines were to be apostles rather than recluses. St. Cajetan left precept for practice. We find him tending his "dear sick" with his own hands, burning with the zeal of divine love for the most repulsive and abandoned. His passion for active service gave him the name of "the Saint of Providence." It was rooted in an extraordinary sensibility to the attractions of the *Divino Amore* that was almost feminine in its mingled timidity and gentleness. Perhaps the most interesting chapter in the book is that on "The Art of Divine Love," based on the doctrine of St. Francis of Sales' celebrated *Treatise*. St. Cajetan sought for a religion impregnated with love, demanding from its disciples a corresponding boundless charity towards God and man; and that central idea became the ruling principle of his life of heroic self-sacrifice. He saw that the intellect without emotion was powerless to

move the will heavenwards. As Fr. Jolly, the author of the *Psychology of the Saints* (the initial volume of the present series), well says, "men have never been holy save through love." St. Cajetan made love the beginning and end, alike of his faith and practice as embodied in the Order, which was his legacy to the world. We can give no better praise to his biographer than to say that he has made the Saint so human in his charity as to make the reader desirous of imitating him in the intensity of his love.

**THE WAGER OF GERALD O'ROURKE.** Christmas drama in three acts. From a story by Francis J. Finn, S.J. Transposed by M. R. Thiele. New York, Cincinnati, Chicago: Benziger Brothers. 1902. Pp. 47.

It is hardly necessary to do more than mention anything new from the pen of Father Finn, to assure its popularity. This is not indeed a new book, but merely a new way of bringing home the salutary lessons which our popular Jesuit writer of juvenile stories has managed to teach American boys and those who have to deal with them. Teachers will readily welcome this adaptation. There is a decided want of good dramatized material for Catholic children of English speech; but we have less that is suitable for boys than there is for girls, since the religious of our convents manage to provide plays for their pupils where men for the most part have failed. *The Wager* is for boys only; there are five of them in the play, and two more to impersonate fathers, and an additional uncle, so as to give fair play to all sorts of temperaments. The end and object of the performance is that the pious boys win, and even make their elders better, and thus increase Christmas joys in their families a hundredfold.

**THE LIFE OF JESUS CHRIST.** Embracing the entire Gospel narrative, embodying the teachings and the miracles of our Saviour, together with the History of His Foundation of the Christian Church. By the Rev. Walter Elliott, of the Paulist Fathers. Fifth edition. New York: Catholic Book Exchange. 1902. Pp. xxv—761.

It is encouraging to know that Father Elliott's popular Life of our Divine Lord is already in its fifth edition. It is written in a devout spirit and embodies closely the Gospel history. At the same time there is abundance of accessory material which helps the reader to fill in the background and historical interpretation of such scenes and incidents in the Scriptural narrative as require the light of tradition to make them intelligible and show them in their original proportions to the modern reader not otherwise familiar with the Palestinian manner

of expression of the Evangelists. The book offers an excellent medium of instruction—in an agreeable and original way—both for the home circle and for converts, since the author has deftly interwoven the doctrines of Catholic belief in his narrative of our Lord's life and in that of the history of the Church, which forms the sequel. The manner of illustration does not greatly attract us, though it may have its advantages for a certain large class of readers who want striking images of a newspaper type to attract their easily diverted attention. The style is that of Father Elliott which has gained so many souls to the truth of Christ through love of the man—in which simplicity of statement alternates with a certain glow of fervent expression betokening deep conviction and devoted zeal.

LIFE OF BLESSED EMILY BICCHIERI, O.S.D. By Sister Mary Stanislaus MacCarthy, O.S.D. Dublin: M. H. Gill and Son; New York, Cincinnati, Chicago: Benziger Brothers. 1902. Pp. 184. Price, 2s. 6d.

Some of our readers are probably familiar with a short and agreeably-written biography of St. Emmelia, mother of SS. Basil and Gregory of Nyssa, members of a much larger family of less-known saints, which was published some years ago by Sister Stanislaus MacCarthy, daughter of the distinguished Irish poet, Denis Florence MacCarthy. The similarity of names, Emmelia and Aemilia, though not the same in their original meaning, attracted the gifted nun to inquire into the life of Blessed Aemilia Bicchieri, all the more since the latter belonged to a religious Order of which she herself was a devoted member. She died before she completed the task, which was taken up by a Sister of a neighboring community of St. Dominic, who completed the work in the spirit in which it was originally undertaken.

Blessed Aemilia was prioress of a Dominican convent in Vercelli, which she had built of her inheritance from her mother, about 1256. She was remarkable for her gift of prayer and spiritual discernment. Pope Clement XIV beatified her in 1769, and ordered her feast to be inserted in the Roman Martyrology of the Dominican Proprium on August 17th. The biography is but a sketch written in a pleasant style, and, like its predecessor, deserves to become popular, especially among those who bear the name of Emily without knowing anything of their patron saint.

# Literary Chat.

The Macmillans are to begin this month the publication of a uniform edition of Edward Fitzgerald's works under the editorship of Mr. Aldis Wright. It is nearly fifty years since the quatrains of *Omar Khayyam* came as a genuine treat to thoughtful readers who then began to set great literary value on the author's translation of Calderon's Dramas as well as upon his quaintly reflective *Saws of the Wise*. The edition is to be limited to 250 sets.

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We hear constant complaints of a lack of fair treatment of Catholic subjects in secular manuals of history and pedagogics, and especially in the larger encyclopædias, which are supposed to appeal to popular intelligence on neutral ground, that is to say, which treat of all topics with absolute freedom from sectarian prejudice. That is a fact.

Another fact is that we Catholics have no correctives for this evil in the shape of similar works which would set an earnest and unprejudiced inquirer right. A good, large, carefully written encyclopædia published under Catholic auspices and censorship would do all the work which half a dozen wide-awake Truth Societies can accomplish in the same direction. The expense would be less, the effect greater, more permanent, penetrating, and conclusive. If a newspaper were to talk us down by misrepresenting Catholic doctrine, Catholic morals, aims, we should at once be able to cite facts, with chapter and verse, and bigotry itself would not be able to hide itself under false pretences of quoting authentic sources when it goes to the *Britannica* or any other "poisoned well" for its definitions and statistics about Catholic matters.

Can we get together such a work? Undoubtedly, provided we take a rational interest in the matter, and instead of making speeches and criticisms in public and private about the bigotry of our opponents and the incompetency of our fellows, simply go to do or to encourage those who are capable and willing to do.

Here is the firm of Herder publishing a third edition of one of the most beautifully made encyclopædias, in every sense perfect, and wholly Catholic, which calls for the respectful acknowledgment of its merits from non-Catholic quarters in all parts of Germany. The first volume of the new edition (1739 pages), scholarly and withal popular in style, accurate in its last and least detail, printed and bound in attractive form, with fine illustrations from new and original plates, takes in the Letter *A* down to *Bonaparte*. This shows that the work is as exhaustive as at least our *Appleton's* or *Chambers'*; yet it is thoroughly Catholic, and the price, in royal binding, is only three and a half dollars a volume.

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We boast of being readers, students, lovers of literature, and lovers of truth—the best Catholics in the world!—"*Vox, vox et praeterea nihil*," if we test it by facts. German Catholics have made Herder's *Encyclopædia* a great success. The same firm found it possible to publish at the same time an encyclopædia which deals *exclusively* with Church topics. And that work, too, in more than twenty large volumes, is going into a third edition.

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Mr. Mallock's new volume, *Religion as a Credible Doctrine*, is, from some viewpoints, a most interesting study. It has for its object "to exhibit theistic religion generally as a system worthy of reasonable acceptance," and this especially with reference to the difficulty of assenting to the theistic system in face of the verified

facts of science. He riddles the faulty methods at present pursued by controversialists on both sides, and says: "What is wanted primarily is an intellectul accountant, who will go carefully over the books of both the apologists of religion and the champions of science." The work is of special value, inasmuch as it provokes reflection and discussion on a vital theme. Catholic philosophers will take exception alike to some of his definitions and to his conclusions, in so far as they overturn the traditional maxims of the schools. But on the whole, the work does not call for a critique from defenders of the Catholic position; it rather strengthens the attitude of the Church as the guardian of religious thought against the outside world of infidel science. We are informed that Mr. Mallock is likely to be answered in the *Fortnightly Review* by an American priest, Father John T. Driscoll, whose recent volume on the *Soul Life* had been noticed in one of Mr. Mallock's essays. The rejoinder is to appear under the title of "Philosophy and Science at the Dawn of the Twentieth Century," and will deal at some length with Mr. Mallock's method of criticism and scientific demonstration.

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Dodd, Mead & Co. have in press a large and important work on the *Art of Organ Building*. It is from the pen of Dr. George Ashdown Audsley, author of a number of excellent works on church architecture, missal illumination, and ecclesiastical decoration, and a member of the well-known church-building firm of Audsley Brothers. The work is being issued by subscription, a limited number only being printed.

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That there is a decided craving by many souls outside the Catholic Church for that beautiful devotion of the Evangelical Counsels which is properly understood and practised only in the religious orders of the ancient fold of Christ, is evident from the success which *The Lady Poverty*, recently issued in the United States by Tennant and Ward, has had. Although it has a chapter by Father Cuthbert, O.S.F., on the spiritual significance of Evangelical poverty, it is evident that Mr. Carmichael, who seems enamored with the spirit and locality of Assisi, wrote for Protestants. And Protestants will be the better for reading it. It is a very neat publication and might readily take the place of a Christmas souvenir, even among Catholics who have sufficient appreciation of the beautiful reflections of St. Francis of Assisi, which are here translated. We reviewed the little book in the October number.

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Herder announces a new book by Bishop Spalding, entitled *The Young Christian Teacher Encouraged*. The same author is preparing a volume under the title *Socialism and Labor*, of which a first instalment appears in *The New Century* (Washington).

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Father Nicholas Walsh, S.J., author of *The Comparative Number of the Saved and Lost*, which was exhaustively commented upon in THE ECCLESIASTICAL REVIEW, has in press a book entitled *Vetera et Nova*, which name recalls a similar work, *Nova et Vetera*, from the pen of Father Tyrrell, S.J. Father Walsh's volume deals mainly with Spiritual Training, Meditation and its Difficulties, Vocal Prayer, Temptation, etc.

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The movement created by Cardinal Newman in his Oxford days, far from dying out as one would expect it should by this time, seems to receive continually new

impulses, if we may judge from the character and tone of the religious literature published in England. There is probably no name so frequently quoted in the ascetical and controversial books that come from Anglican sources, as that of John Henry Newman. The announcement that Father Lucas, S.J., is preparing a complete reference index to the works and letters of Newman is therefore not without its purpose and significance.

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A name that calls forth a sympathetic chord, when mentioned in connection with Newman, is that of Hurrell Froude, the brother of the noted historian, and the intimate friend to whom indeed Newman largely owed his conversion, though Froude had not the good fortune himself of being received into the external fold of the Church. We understand that Miss Louise Imogen Guiney is preparing a biography of Hurrell Froude.

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Father Gasquet, the erudite Benedictine Abbot who has done so much to illumine the English Reformation period, and to show forth the true character of the secession to which the Establishment of the Anglican Church is due, is preparing an edition of the Letters of St. Bernard of Clairvaux.

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Canon De Becker, regular professor at the Louvain University and Rector of the American College, has prepared a new edition of his splendid work on Matrimony. It is intended for theologians and students of canon law mainly.

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A new Life, or rather a translation, of Cherancé's Life of St. Margaret of Cortona ls announced.

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A Year-Book, containing thoughts for every day on moral and religious topics, from the pen of Archbishop Keane, of Dubuque, is announced for the beginning of the year. John Murphy Company are the publishers.

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The same firm is about to issue a series of lectures on Maryland Colonial History, entitled "The Lords Baltimore and the Maryland Palatinate," by Clayton C. Hall.

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Dr. Shahan, of the Catholic University, has prepared a number of pamphlets embodying Studies of Church History. "Catholicism in the Middle Ages," "Outlines of Church History Down to the Reformation," "The Study of Church History,"—are the titles of some of the brochures thus far issued.

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It were rather belated to offer a review at this date of Mr. Balfour's widely read essay on *The Foundations of Belief*. Published in February, 1895 (Longmans, Green & Co.), it leaped at once into favor with the more thoughtful public. Four editions were reprinted in as many successive months. Four more have since appeared; but the last, the eighth, alone has come forward with the marks of revision. It is to these revisions or rather additions—for the revisions strictly speaking consist merely in some verbal corrections—that we would call the reader's attention. There is first of all a new introduction in which Mr. Balfour, taking note of certain adverse criticism, sets forth in isolation the fundamental ideas of his position. The reader is thus placed from the start vis-a-vis with the author's philosophical standpoint. The other notable addition is the concluding summary in which the entire argument of the work is presented in a clear continuous outline. These addenda, facilitating as they do the following of a discussion which, though reflected in a most luminous style, calls none the less for a strain on attention, enhance considerably the value of the last edition.

There appears an excellent appreciation of the Rev. Dr. Henry's translation of *Poems, Charades, and Inscriptions of Pope Leo XIII*, by Mr. Walter George Smith, in the November number of the *Alumni Register* of the University of Pennsylvania.

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*The Science of the Saints*, in practice, by the Rev. John Bapt. Pagani, of the Institute of Charity, in four volumes, has just appeared in third edition. It is a handsome book (Washbourne-Benziger), and makes an excellent gift for Religious. $6.00.

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Mrs. Wilfrid Ward, whose *One Poor Scruple* was well received by the best critics, will soon give us a novel entitled *The Light Behind*, through the publication-house of John Lane. The title, which is taken from a poem of Mrs. Browning, indicates the religious tendency of the story.

# Books Received.

## THEOLOGY AND ASCETICA.

ANGLO-JEWISH CALENDAR for every day in the Gospels. Being an Introduction to the chief dates of the Life of Christ. (An Essay towards a final determination of the Gospel Chronology.) By Matthew Power, S.J., B.A. St. Louis, Mo.: B. Herder. 1902. Pp. 93. Price, 75 cents.

SYNOPSIS THEOLOGIAE MORALIS ET PASTORALIS ad mentem S. Thomae et S. Alphonsi hodiernis moribus accommodata. De Poenitentia, de Matrimonio et Ordine. Auctore Ad. Tanquerey, S.S. Tornaci (Belg.): Desclée, Lefebvre et Soc. Neo-Eboraci et Chicagi: Benziger Brothers. 1902. Pp. 628 and 33. Price, $1.75.

COMPENDIUM THEOLOGIAE MORALIS. Beatae Mariae Virgini dicatum. Auctore Jos. Calasanctio Card. Vives, O. M. Cap. Editio VII, aucta et emendata. Romae, Ratisbonae, Neo-Eboraci: Fridericus Pustet. 1902. Pp. 668. Price, $1.25.

CASUS CONSCIENTIAE propositi et soluti Romae ad sanctum Apollinarem in Coetu S. Pauli Ap. Anno 1901–1902. No. 7. Cura et expensis R.mi D. Felicis Cadène, Urbani Antistitis. Romae. 1902. Pp. 75. Price, 1 lire—25 cents.

RELIGION AS A CREDIBLE DOCTRINE. A Study of the Fundamental Difficulty. By W. H. Mallock, author of *Is Life Worth Living*, etc. New York: The Macmillan Company. 1903. Pp. 287. Price, $3.00.

LES VERTUS MORALES. Instructions Pastorales pour le Câreme par S. E. le Cardinal Perraud, Évêque d'Autun, Membre de l'Académie française. Paris: Duniol, P. Téqui. 1902. Pp. vii–191. Prix, 2 francs.

ORDO DIVINI OFFICII RECITANDI MISSAEQUE CELEBRANDAE, juxta Rubricas Emendatas Breviarii Missalisque Romani, cum Officiis Votivis ex Indulto pro Clero Saeculari Statuum Foederatorum Officiis Generalibus hic concessis utente concessus. New York and Cincinnati: Fr. Pustet & Co. 1903. Price, 30 cents.

ORDO DIVINI OFFICII RECITANDI MISSAEQUE CELEBRANDAE, juxta Rubricas Emendatas Breviarii Missalisque Romani, cum Officiis Votivis ex Indulto pro Clero Romano, Statuum Foederatorum Officiis Generalibus hic concessis utente concessus. New York and Cincinnati: Fr. Pustet & Co. 1903. Pp. Price, 50 cents.

PROPYLAEUM AD ACTA SANCTORUM NOVEMBRIS. Synaxarium Ecclesiae Constantinopolitanae. Pp. lxxx–1180 col. Société des Bollandistes, 14, rue des Ursulines, Bruxelles (Belgium). Price 60 francs.

LITTLE MANUAL OF ST. JOSEPH. Compiled by the Very Rev. Dean A. A. Lings. New York, Cincinnati, Chicago: Benziger Brothers. 1902. Pp. 192. Price, bd., 25 cents.

FORGET-ME-NOTS OF PAST AND PRESENT. By the Rev. Ignatius Mary Ahmann. Pp. 152.

THE CLOISTER. The Apostolic Character of the Monks and Nuns who live there. By Professor L. E. Henry, B. A., M.R.C.P., University of Cambridge and Oxford Union Society; Certified in Theology and Philosophy; late Reader to His Royal Highness the Duke of Clarence. Introduction by the Very Rev. Robert Butler, D.D., O.S.C. James Duffy and Co., Ltd. Dublin, New York: Benziger Brothers. 1902. Pp. xxviii–232.

THE HARMONY OF THE RELIGIOUS LIFE. By Herman J. Heuser, Overbrook Seminary. New York, Cincinnati, Chicago: Benziger Brothers. 1902. Pp. 247. Price, $1.25.

BUCH DER WEISHEIT. Textkritische Materialien, gesammelt aus der sahidischen, syrohexaplarischen und armenischen Uebersetzung von Dr. Franz Feldmann, Prof. Theol. Freiburg im Breisg.: B. Herder. 1902. Pp. 85. Price, 60 cents.

LIFE OF BLESSED EMILY BICCHIERI, O.S.D. By Sister Mary Stanislaus MacCarthy, O.S.D., author of *A Saint Among Saints* and *Songs of Sion*. Dublin: M. H. Gill and Son; New York, Cincinnati, Chicago: Benziger Brothers. 1902. Pp. vii—184. Price, 2s. 6d.

ST. FRANCIS' MANUAL. Containing the Rule and Ceremonial of the Third Secular Order of St. Francis. With explanations and instructions, and a complete Prayer Book for general use. By the Rev. Clementine Deymann, O.F.M. Fourteenth edition, rearranged and revised. New York and Cincinnati: Fr. Pustet & Co. 1902. Pp. 595. Price, 75 cents.

LITTLE MANUAL OF THE THIRD ORDER OF ST. FRANCIS. Translated, adapted and enlarged from the German of Rev. Cassian Thaler, O.M.Cap., by the Rev. Bonaventure Hammer, O.F.M. New York, Cincinnati: Fr. Pustet & Co. 1902. Pp. 220. Price, 10 cents ($7.50 per 100).

TRACTATUS DE SANCTISSIMA TRINITATE. Auctore F. Alexio Maria Lépicier, Ord. Serv. B. V. M. in Pontificio Collegio Urbano de Propaganda Fide Theologiae Professore. Tomus III. (1, Quaest. XXVII—XLIII.) Institutiones Theologiae Dogmaticae ad Textum S. Thomae concinnatae. Parisiis: P. Lethielleux. 1902. Pp. xliii–483.

DE PERFECTIONE VITAE SPIRITUALIS. Opus R. P. Antonii Le Gaudier, S.J. De SS. Jesu Christi amore et de vera Christi Jesu Imitatione. Editio recens emendata cura et studio P. A. M. Micheletti. Tomus I. Augustae Taurinorum: Petrus Marietti, Typogr. Pontif. (London: Thomas Baker.) Pp. 604.

SUMMA DECRETORUM D. MAGISTER RUFINUS. Von Dr. Heinrich Singer, Prof. Univers. Prag. Paderborn: Ferdinand Schöningh. 1902. Pp. 183 and 570. Preis, 26 Mark.

THE DAY OF AN INVALID. From the French of Abbé Henri Perreyve. By Rev. Joseph Bruneau, SS. (Authorized Translation.) New York: The Christian Press Association Publishing Company. 1902. Pp. 280.

SUMMULA PHILOSOPHIAE SCHOLASTICAE in usum Adolescentium Seminarii beatae Mariae de Monte Melleario concinnata. Volumen I: Logica et Ontologia. Dublinii: Apud Browne et Nolan. 1902. Pp. vii–403.

## PHILOSOPHY.

THE TEACHER AND THE CHILD. Elements of Moral and Religious Teaching in the Day-School, the Home, and the Sunday-School. By H. Thistleton Mark, Master of Method, Owens College, Manchester. London: T. Fisher Unwin. 1902. Pp. 165.

POLITICAL AND MORAL ESSAYS. By Joseph Rickaby, S.J., B.Sc., Oxon. New York, Cincinnati, Chicago: Benziger Brothers. 1902. Pp. vii—298. Price, $1.50 *net*.

DICTIONARY OF PHILOSOPHY AND PSYCHOLOGY, including the principal conceptions of Ethics, Logic, Æsthetics, Philosophy, of Religion, Mental Pathology, Anthropology, Biology, Neurology, Physiology, Economics, Political and Social Philosophy, Physical Science, and Education; and giving a terminology in English, French, German, and Italian. Written by many hands, and edited by James Mark Baldwin, Ph.D., etc., Stuart Professor in Princeton University. With the coöperation and assistance of an International Board of Consulting Editors. In three volumes, with illustrations and extensive biographies. Vol. II. Pp. xvi—892. Price, $5.00.

THE EMPLOYMENT OF WOMEN IN THE CLOTHING TRADE. By Mabel Hurd Willett, Ph.D. (Studies in History, Economics, and Public Law, edited by the Faculty of Political Science of Columbia University. Vol. XVI. No. 2.) New York: The Columbia University Press; The Macmillan Company, Agents; London: P. S. King & Son. 1902. Pp. 206.

THOUGHTS ON EDUCATION. Speeches and Sermons by Mandell Creighton, D.D., D.C.L., LL.D. Edited by Louise Creighton. London, New York, and Bombay: Longmans, Green & Co. 1902. Pp. 215. Price, $1.60.

ESSAYS, HISTORICAL AND LITERARY. By John Fiske. Vol. I—Scenes and Characters in American History; Vol. II—In Favorite Fields. New York: The Macmillan Company. 1902. Pp., vol. i., 422; vol. ii, 316. Price, $4.00 *net.*

HERDER'S KONVERSATIONS-LEXIKON. Dritte Auflage. Reich illustrirt durch Textabbildungen, Tafeln und Karten. Bd. I. A—Bonaparte. St. Louis, Mo.: B. Herder. 1902. Pp. 1739. Price, $3.50.

THE HOLY GHOST AND THE HOLY EUCHARIST. By the Rev. A. A. Lambing, LL.D. For sale by Rev. A. A. Lambing, Wilkinsburg, Pa., and by Catholic booksellers. Pp. 30. Price: single copies, 10 cents; 13 copies, $1.00; 25 copies, $1.75; larger orders, 6 cents a copy.

THE WAGER OF GERALD O'ROURKE. Christmas Drama in three Acts. From a story by Francis J. Finn, S.J. Transposed by M. R. Thiele. New York, Cincinnati, Chicago: Benziger Brothers. 1902. Pp. 47. Price, $0.35.

EASY AND NATURAL METHOD OF SIGHT-SINGING. For self-instruction and class use. By W. P. Schilling, Organist and Choirmaster at St. Peter's Cathedral, Scranton, Pa. Scranton, Pa.: W. P. Schilling, Box 33. Pp. 78. Price, $0.50.

## HISTORY.

THE VENETIAN REPUBLIC. By Horatio Brown. London: J. M. Dent & Co., Aldine House. Temple Primers. 1902. Pp. 211. Price, $0.40 *net.*

THE NEW EMPIRE. By Brooks Adams, author of "The Law of Civilization and Decay," "American Economic Supremacy," etc. New York: The Macmillan Company (London: Macmillan & Co.). 1902. Pp. 243.

DAS MITTELALTER, EINST UND JETZT. Historische Vorträge von H. Grisar, S.J. IV. Auflage. Freiburg, Breisgau: B. Herder. 1902. Pp. 92. Preis, $0.35.

NEW ENGLAND AND ITS NEIGHBORS, Written and illustrated by Clifton Johnson. New York: The Macmillan Company (London: Macmillan & Co.). 1902. Pp. 335.

## MISCELLANEOUS.

IN THE DAYS OF KING HAL. By Marion Ames Taggart, author of *Loyal Blue and Royal Scarlet*, etc. New York, Cincinnati, Chicago: Benziger Brothers. 1902. Pp. 172. Price, $1.25.

LATER LYRICS. By John B. Tabb. London and New York: John Lane. 1902. Pp. xi—138.

THE ROOSEVELT HOSPITAL, New York. Thirtieth Annual Report, Jan., 1901—Dec. 31, 1901. New York. Pp. 116.

FAMILIENFREUND. Katholischer Wegweiser für das Jahr 1903. St. Louis, Mo.: *Herold des Glaubens.* St. Louis: B. Herder. 1902. Pp. 112.

# INDEX.

*Roman Documents and the Decrees of the various S. Congregations will be found separately indexed under the heading "Analecta."*


PAGE

Absolution from Censure reserved to the Pope . . . . . 550
Advertisements of the Purgatorian Society . . . . . 98, 193
Altars. Blessing of Cement of Portable— . . . . . 424
Amicus Cleri . . . . . 376
Analecta. Digest of the month's— . . . . . 94, 185, 312, 417, 540, 654
Angelus. Manner of saying the— . . . . . 542
Anniversary Masses of the Poor . . . . . 556
Anniversary Mass of the Dead . . . . . 493
Apparitions in Modern Spiritualism . . . . . 287
Associations Law in France. Illegality of the— . . . . . 317
Australia about Cathedraticum. A Complaint from— . . . . . 313
Banns of Marriage. Publishing the— . . . . . 425
Bible Criticism. Growth of Modern— . . . . . 518
Bible Dictionary of Dr. Hastings . . . . . 427
Bible. Hieroglyphic Records and the— . . . . . 517
Biblical Study in Palestine. American School for— . . . . . 104
Blessed Sacrament Exposed. Mass for Dead before— . . . . . 499
Bridging the Grave . . . . . 367, 463
Builders. Wanted: Honest— . . . . . 318
Calendar of Shepherds: First Popular Almanac . . . . . 1
Carentia Ovariorum est Impedimentum Dirimens Matrimonium . . 603
Carson. The Rev. W. R.— . . . . . 141, 386
Casacca, O.S.A. The Rev. N.— . . . . . 603
Cathedraticum. A Complaint from Australia about— . . . . . 313
"Catholic" and "Roman Catholic" . . . . . 241, 548
Catholic Journalism and the Friar Question . . . . . 205, 266
Cement of Portable Altars. Blessing of— . . . . . 424
Censures Reserved to the Pope. Absolution from— . . . . . 550
Chaldee Book of Tobias . . . . . 178
Christ in Us, and in the World . . . . . 591
Chronology. Ecclesiastical— . . . . . 71
Church Festivals. Priest as Regulator of . . . . . 383
Coma Patients. Priestly Ministration in cases of— . . . . . 618
Company Promoters and the Clergy . . . . . 94
Confessors and Vocation to the Religious State . . . . . 255
Confessor. Restitution on the part of a— . . . . . 425
Contemplative Life. The— . . . . . 501
Coptic as an Aid in the Study of Assyriology . . . . . 521
"Corona" and "Rosarium" . . . . . 546

PAGE
Cuba. Improved Sanitary Conditions in— . . . . . 217
Dances. Toleration and Publication of— . . . . . 195
Dedicated to THE DOLPHIN. A Poem— . . . . . 656
"Desire of the Eternal Hills," in Litany of S. Heart . . . . . 423
Diseases accompanied by Coma. Last Rites in— . . . . . 618
Donnelly. Miss Eleanor C.— . . . . . 656
Dutto. The Rev. L. A.— . . . . . 59, 160
Egyptology. Rosetta Stone and— . . . . . 520
Electric Lights in Churches . . . . . 203
Encyclopædia of Bible Study . . . . . 427
Epitaphs of Priests. Curious and Edifying— . . . . . 551
Evolution. The true Founder of— . . . . . 213
Eucharistic Heart. Prayer to the— . . . . . 541
Fairs, Dances, Picnics, etc. Parish— . . . . . 383
Fevers and Delirium. Priests in cases of— . . . . . 274
First Bishop of Jerusalem as a Modern Doctor . . . . . 637
Fitzgerald. The Rev. William J.— . . . . . 550
Florida. Fr. Luis de Barbastro. First Martyr of— . . . . . 59, 160
France. Illegality of the Associations Law in— . . . . . 317
Friars in the Philippines. The Question of the— . . . . . 205, 266
From my Sacred-Art Portfolio . . . . . 600
Gas Mantle. The Incandescent— . . . . . 206
"Gaudete" Sunday. Color of Vestments on— . . . . . 658
"Gaudete" Sunday. The Liturgy of— . . . . . 658
Geography of the Bible . . . . . 430
God in Us, and in the World . . . . . 591
Grave. Bridging the— . . . . . 367, 463
Gulf Stream Myth. The— . . . . . 218
Hieroglyphic Records of the Bible . . . . . 517
Holy Innocents. Color of Vestments on the Feast of the— . . . . 659
Hughes, B.D. The Rev. H. G.— . . . . . 241
Hygiene of Churches . . . . . 554
Iconography. St. Maurice in Christian— . . . . . 419
Imagination. Theology, Science, and— . . . . . 397
Immaculate Conception in Christian Art . . . . . 197
Immateriality of Soul. New Argument for the— . . . . . 367, 463, 566
Impediment "Mixtae Religionis." The— . . . . . 425
Incandescent Gas Mantle. The— . . . . . 206
Jewish Vernacular Literature . . . . . 177
Judaism and the Monuments . . . . . 183
Kabbala or Mystical Tradition . . . . . 174
Kearney, O.P. The Rev. L. F.— . . . . . 194
Kent, O.S.C. The Rev. W. H.— . . . . . 173, 517
Laak, S.J. The Rev. H. J.— . . . . . 206
Lamarck, the True Founder of Evolution . . . . . 213
Last Sacraments for Coma Patients . . . . . 618
Last Sacraments for Fever Patients . . . . . 281

PAGE
Leo XIII. Pontifical Jubilee of Pope— . . . . . 322
Levitation in Modern Spiritualism . . . . . 292
Libraries and "Magna Pueris Reverentia" . . . . . 28
Literary Workshop of Father Sheehan. The— . . . . . 629
Lloyd, D.D. The Rev. Francis T.— . . . . . 397
Luis de Barbastro, First Martyr of Florida . . . . . 59, 160
MacDonald, D.D. The Very Rev. Alexander— . . . . . 129, 367, 463
Marriage Impediment "Mixtae Religionis" . . . . . 425
Marriage. Publishing the Banns of— . . . . . 425
Mass. Sacrificial Idea in the— . . . . . 129
Mass Stipends by Testamentary Bequest . . . . . 201
Masses, by S. L. E. Requiem— . . . . . 475
Masses for the Poor. Anniversary— . . . . . 556
Matrimonium. Carentia Ovariorum est Impedimentum Dirimens— . . 603
MacSorley, C.S.P. The Rev. Joseph— . . . . . 501
Meditation in Reciting the Rosary . . . . . 545
Midrash. Rabba in the Talmud . . . . . 173
Mind and Body and Immortality . . . . . 367, 463
Miracle Plays . . . . . 141
Modern Doctor. St. James as a— . . . . . 637
Monday Privilege and Requiem Mass . . . . . 498
Monuments. New Light from Ancient— . . . . . 519
Mulligan. The Rev. Alfred Manning— . . . . . 274, 618
Murillo's Pictures of the Immaculate Conception . . . . . 197
"Outside the Church there is no Salvation" . . . . . 49, 100
Ovariorum Carentia est Impedimentum Dirimens Matrimonium . . . 603
Philippines. The Friars in the— . . . . . 205
Plays of the Middle Ages. The— . . . . . 141
Pontifical Jubilee of Pope Leo XIII . . . . . 322
Poor. Anniversary Masses for the— . . . . . 556
Pope, O.P. The Rev. Hugh— . . . . . 49, 284
Prayer to the Sacred Eucharistic Heart . . . . . 541
Predictions in Modern Spiritualism . . . . . 297
Priestly Ministration in Cases of Coma Patients . . . . . 618
Priest as the Guardian of Public Morality . . . . . 376
Priests. Epitaphs of— . . . . . 551
Printing Press in the Service of the Church . . . . . 1
Progress in Biblical Sciences . . . . . 557
Promise made to the Priest and Last Will . . . . . 320
Pseudo-Prophecy in Modern Spiritualism . . . . . 298
Psychical Research. The Society for— . . . . . 285
Public Morality. Priest as Guardian of— . . . . . 376
Pulse and Temperature in Fevers . . . . . 274
Purgatorian Society. Advertisements of the— . . . . . 98, 193
Rabbinical Studies . . . . . 173, 517
Rationale of Saint-Worship . . . . . 386
"Recent Popular Books" Department . . . . . 426

PAGE
Religious Orders in France . . . . . 323
Requiem Masses, by S. L. E. . . . . 475
Restitution on the Part of a Confessor . . . . . 425
"Rosarium" and "Corona" . . . . . 546
Rosary. Meditation in Reciting the— . . . . . 545
Rosetta Stone and Egyptology . . . . . 521
Rosmini. Historical Sketch of— . . . . . 351
Sacred-Art Portfolio. From My— . . . . . 661
Sacrificial Idea in the Mass . . . . . 129
Saint-Worship. The Rationale of— . . . . . 386
St. Andrew. Pictures of— . . . . . 661
St. Cyprian and the Church . . . . . 49
St. Francis Xavier. Pictures of— . . . . . 663
St. James as a Modern Teacher . . . . . 637
St. Lucy. Pictures of— . . . . . 664
St. Maurice in Christian Iconography . . . . . 419
Scannell, D.D. The Rev. T. B.— . . . . . 351
Science and Imagination. Theology— . . . . . 397
Sheehan. From the Literary Workshop of Father— . . . . . 629
Shepherds. First Popular Almanac or the Calendar of the— . . . . . 1
S. L. E. on Requiem Masses . . . . . 475
Spiritualism? What are We to Think of Modern— . . . . . 284
Stang, D.D. The Rev. Wm.— . . . . . 255
Stipends for Mass by Legacy . . . . . 201
Stockley. Professor W. F. P.— . . . . . 24
Substantiality of the Human Soul . . . . . 570
Symbolism of Westminster Cathedral . . . . . 418
Talmud. Church and the— . . . . . 180
Telepathy in Modern Spiritualism . . . . . 288
Temperature and Pulse in Fevers . . . . . 274
Testamentary Promise. A— . . . . . 320
Thurston, S.J. The Rev. Herbert— . . . . . 1
THE DOLPHIN. A Poem Dedicated to— . . . . . 656
Theology, Science and Imagination . . . . . 397
Titular Feasts of Our Churches . . . . . 194, 421, 547
Tobias. Chaldee Book of— . . . . . 178
Transformism. Biological Data of— . . . . . 571
Traps for the Clergy . . . . . 94
Truth Work. Methods of— . . . . . 101
Typhoid Fever. Priest Visiting Patients of— . . . . . 277
Tyrrell, S.J. The Rev. George— . . . . . 591
Vatican Council and the Word "Catholic." . . . . . 241
Vestments on "Gaudete" Sunday and Holy Innocents. Color of— . . . . . 659
Vicar-General. The Power of the— . . . . . 655
Vocation to the Contemplative Life . . . . . 501
Vocation to the Religious State . . . . . 255
Walsh, M.D., LL.D. James J.— . . . . . 556

PAGE
Westminster Cathedral. Furnishing of the— . . . . . 103
Westminster Cathedral. Symbolism of— . . . . . 418
Wills. Stipends for Mass in— . . . . . 201
Words Used in Conversation. Number of— . . . . . 220
World. God in the— . . . . . 591
Yale University. Science Studies at— . . . . . 212

## ANALECTA.

EX ACTIS LEONIS ET E SECRETARIA BREVIUM:

Epistola Encyclica Leonis PP. XIII de Sanctissima Eucharistia . 80
Indulgentiae adnexae precibus in honorem SS. Cordis Eucharistici 531
Indulgentiae in honorem N.D. Lourdensis . . . . . 533

E S. CONGREGATIONE PROPAGANDAE:

De Missae celebratione in Navibus . . . . . 187
Circa un Dubbio relativo alla translazione della Festa del Santo Titolare ai una chiesa . . . . . 189
Circa liceitatem Extractionis Chirurgicae Foetus immaturi . . . . 536

E S. CONGREGATIONE RITUUM:

Praecepto satisfaciunt qui Missam audiunt in Capella fixa in Navibus . . . . . 186
Electrica Illuminatio super Altari prohibita . . . . . 187
Dubia circa Missam de Requie . . . . . 301
Decreta diei 9 Maii 1897 de Novendiali supplicatione in honorem Spiritus Sancti pro singulis annis . . . . . 304
Confirmatio Cultus quorumdam Dei Servorum, Sanctorum Hiberniae . . . . . 411
Circa usum Pontificalium pro Abbatibus Anglo-Benedictinis . . . 537

E S. POENITENTIARIA:

Religiosae, in communitate viventes, confiteri possunt cuilibet confessario pro utroque sexu adprobato, quando extra monasterium versantur . . . . . 185
Circa aetatem superadultam oratricis pro obtinenda dispensatione matrimoniali . . . . . 413
Dubia circa Confessarios Regularium . . . . . 652

E S. CONGREGATIONE INDULGENTIARUM ET RELIQUIARUM:

Conceduntur Indulg. piam infrascriptam jaculatoriam recitantibus 190
Conceduntur Indulg. recitantibus novam coronam Spiritus Sancti 306
Indulg. 50 dierum conceditur toties quoties recitantibus vers.: "Requiem aeternam dona eis, Domine, et lux perpetua luceat eis." . . . . . 310
Indulgentiae, Ordini Praedicatorum concessae, animabus defunctorum applicari possunt . . . . . 413
Sorores Tertii Ordinis S. Dominici Indulgentias Ordinis consequi possunt in suis oratoriis . . . . . 414

PAGE

Conceditur Sanatio pro Erectione invalida Stationum Viae Crucis, die 7 Aprilis 1894 usque in praesens . . . . . 415
De Modo peragendi exercitium Viae Crucis in sacellis Sororum religiosarum . . . . . 416
De Translatione Festorum relate ad Indulgentias . . . . . 650

E S. CONGREGATIONE S. OFFICII:

Documentum authenticum A.D. 1860, editum de Probabilismo . . 538

E. S. CONGREGATIONIS INDICIS:

Decretum die 19 Augusti 1902 . . . . . 651

## BOOK REVIEWS.

Agnosticism, Religion and Education. Spalding:— . . . . . 228
Allgemeine Kirchengeschichte. Hergenröther:— . . . . . 681
Barrett-Sabetti: Theologia Moralis . . . . . 539
Baxter: Sermons from the Latins . . . . . 582
Bellord: Catechism of Christian Doctrine . . . . . 222
Bodkin: How to Reason . . . . . 580
Boyle: Preaching and Clerical Life . . . . . 230
Breviarium Romanum. Pustet:— . . . . . 583
Brentano: Knowledge of Right and Wrong . . . . . 455
Bruneau-Perreyve: Day of an Invalid . . . . . 584
Burke: Literature and Art Books . . . . . 585
Carmichael: Life of John Walter Walshe, F.S.A. . . . . 341
Carmichael: The Lady Poverty . . . . . 449
Carmina Mariana. Shipley:— . . . . . 443
Casus Conscientiae. Genicot:— . . . . . 106
Casus Conscientiae. Lehmkuhl:— . . . . . 106
Catechising and Clerical Life. Boyle:— . . . . . 230
Catechism of Christian Doctrine . . . . . 222
Charles II. From Hearth to Cloister in the Reign of— . . . . . 335
Christian Religion. Philosophy of the— Fairbairn:— . . . . . 339
Clavière-Ely: Saint Cajetan . . . . . 693
Clerical Life. Preaching and— Boyle:— . . . . . 230
Contentio Veritatis. Oxford Tutors:— . . . . . 440
Croft: History of Lisbon College . . . . . 456
Dangers of Spiritualism. The— . . . . . 333
Day of an Invalid. Perreyve-Bruneau:— . . . . . 584
De Consummatione Sanctorum. Giganotto:— . . . . . 438
Donnelly. Miss Eleanor C.— . . . . . 110
Duggan: The Eastern Question . . . . . 225
Earth's Beginning. Ball:— . . . . . 122
Eastern Question. Duggan:— . . . . . 225
Eaton: A Book of Oratorios . . . . . 330
Education, Religion and Agnosticism. Spalding:— . . . . . 228
Einstein: The Italian Renaissance in England . . . . . 113

PAGE
Ely-Clavière: Saint Cajetan . . . . . 693
Faber-Fitzpatrick: The Holy Souls . . . . . 584
Fairbairn: Philosophy of the Christian Religion . . . . . 339
Fénelon, François de— St. Cyres:— . . . . . 451
Finn: The Wager of Gerald O'Rourke . . . . . 695
Fisher and Archbishop Laud. Mr.— . . . . . 337
Fitzpatrick-Faber: The Holy Souls . . . . . 584
François de Fénelon. St. Cyres:— . . . . . 451
From the Hearth to Cloister. Jackson:— . . . . . 333
Génicot: Casus Conscientiae . . . . . 106
Gerard: Grand Duchess . . . . . 122
Giganotto: De Consummatione Sanctorum . . . . . 438
Gihr: Holy Sacrifice of the Mass . . . . . 692
Hay-Newton: Readings in the Evolution of Religion . . . . . 690
Henry: Poems of Pope Leo XIII . . . . . 110
Hergenröther: Allgemeine Kirchengeschichte . . . . . 681
Hettinger: Timothy . . . . . 108
Holland: Twenty-five Catholic Sermons . . . . . 685
Holy Sacrifice of the Mass. Gihr:— . . . . . 692
Holy Souls. Faber-Fitzpatrick:— . . . . . 584
How to Reason. Bodkin:— . . . . . 580
Hutton: Soul in the Unseen World . . . . . 447
Hutton: Studies in the Lives of the Saints . . . . . 686
Immanuel Kant. Paulsen:— . . . . . 575
Italian Renaissance in England. Einstein:— . . . . . 113
Jackson: From the Hearth to the Cloister . . . . . 335
James: Varieties of Religious Experience . . . . . 678
Japanese Commerce. Kinosita:— . . . . . 225
Knowledge of Right and Wrong. Origin of the— Brentano:— . . . 455
Lady Poverty. Carmichael:— . . . . . 449
Lehmkuhl: Casus Conscientiae . . . . . 106
Life of John Walter Walshe, F.S.A. Carmichael:— . . . . . 341
Lisbon College. Croft:— . . . . . 456
Literature and Art Books. Burke:— . . . . . 585
McDevitt: The School Question . . . . . 445
Mann: Lives of the Popes of the Middle Ages . . . . . 111
Mary our Mother. Palladino:— . . . . . 109
Mercier: Relation of Psychology to Philosophy . . . . . 531
Metaphysics. Outlines of— Mackenzie:— . . . . . 577
Murphy: Priests' New Ritual . . . . . 456
Oratorios. A Book of— Eaton:— . . . . . 330
Ordo Missae. Van den Berghe:— . . . . . 109
Origin of the Knowledge of Right and Wrong. Brentano:— . . . . 455
Outlines of Metaphysics. Mackenzie:— . . . . . 577
Oxford Tutors: Contentio Veritatis . . . . . 440
Palladino: Mary our Mother . . . . . 109
Past and Present of Japanese Commerce. Kinosita:— . . . . . 225

PAGE

Paulsen: Immanuel Kant . . . . . 575
Perreyve-Bruneau: Day of an Invalid . . . . . 584
Philosophy, Its Scope and Relations. Sidgwick:— . . . . . 577
Philosophy of the Christian Religion. Fairbairn:— . . . . . 339
Philosophy. Relation of Psychology to— Mercier:— . . . . . 584
Preaching and Clerical Life. Boyle: . . . . . 230
Poems of Pope Leo XIII. Henry:— . . . . . 110, 231
Popes of the Early Middle Ages. Mann:— . . . . . 109
Priests' New Ritual. Murphy:— . . . . . 456
Psychology to Philosophy. Relation of— Mercier:— . . . . . 584
Pustet: Breviarium Romanum . . . . . 583
Readings on the Evolution of Religion. Hay-Newton:— . . . . . 690
Relation of Psychology to Philosophy. Mercier:— . . . . . 577
Religion, Agnosticism, and Education. Spalding:— . . . . . 228
Religion et Critique. Broglie-Piat:— . . . . . 683
Religion. Readings in the Evolution of— Hay-Newton:— . . . . . 690
Ritual. Priests' New. Murphy:— . . . . . 456
Rufinus. Summa Decretorum des— . . . . . 684
Sabetti-Barrett: Compendium Theologiae Moralis . . . . . 439
Saint-Cajetan. Clavière-Ely:— . . . . . 693
Sanctorum, De Consummatione. Giganotto:— . . . . . 438
School Question. McDevitt:— . . . . . 445
Sermons from the Latins. Baxter:— . . . . . 582
Sermons. Holland:— . . . . . 685
Shipley: Carmina Mariana . . . . . 443
Simpkinson: Mr. Fisher and Archbishop Laud . . . . . 337
Spalding: Religion, Agnosticism, and Education . . . . . 228
Spiritualism. The Dangers of— . . . . . 333
Soul in the Unseen World. Hutton:— . . . . . 447
Studies in the Lives of the Saints. Hutton:— . . . . . 686
Tanquerey: Synopsis Theologiae Moralis . . . . . 329
Theologia Moralis. Sabetti-Barrett:— . . . . . 439
Theologia Moralis et Pastoralis. Tanquerey:— . . . . . 329
Timothy. Hettinger:— . . . . . 108
Van den Berghe: Ordo Missae . . . . . 109
Varieties of Religious Experience. James: . . . . . 678
Wager of Gerald O'Rourke. Finn:— . . . . . 698
Walshe, F. S. A. Life of John Walter— Carmichael:— . . . . . 341

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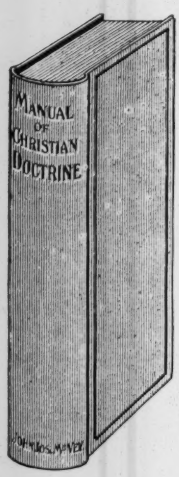


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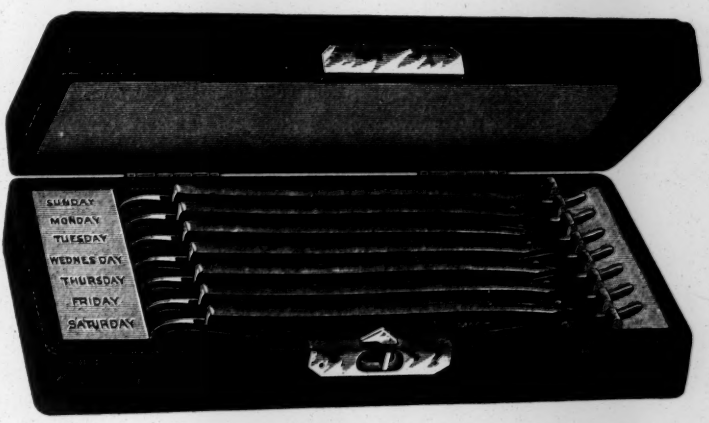


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